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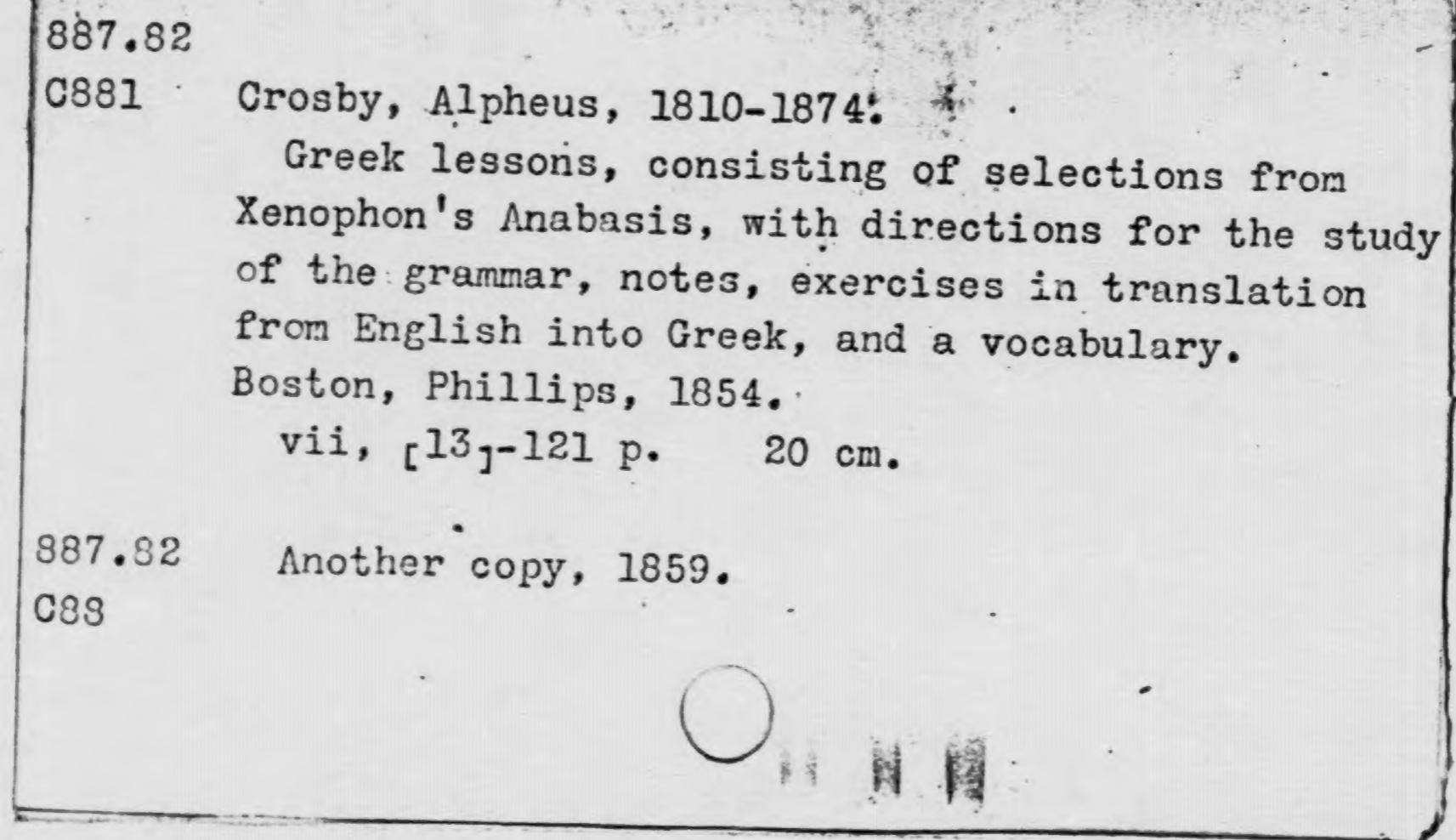
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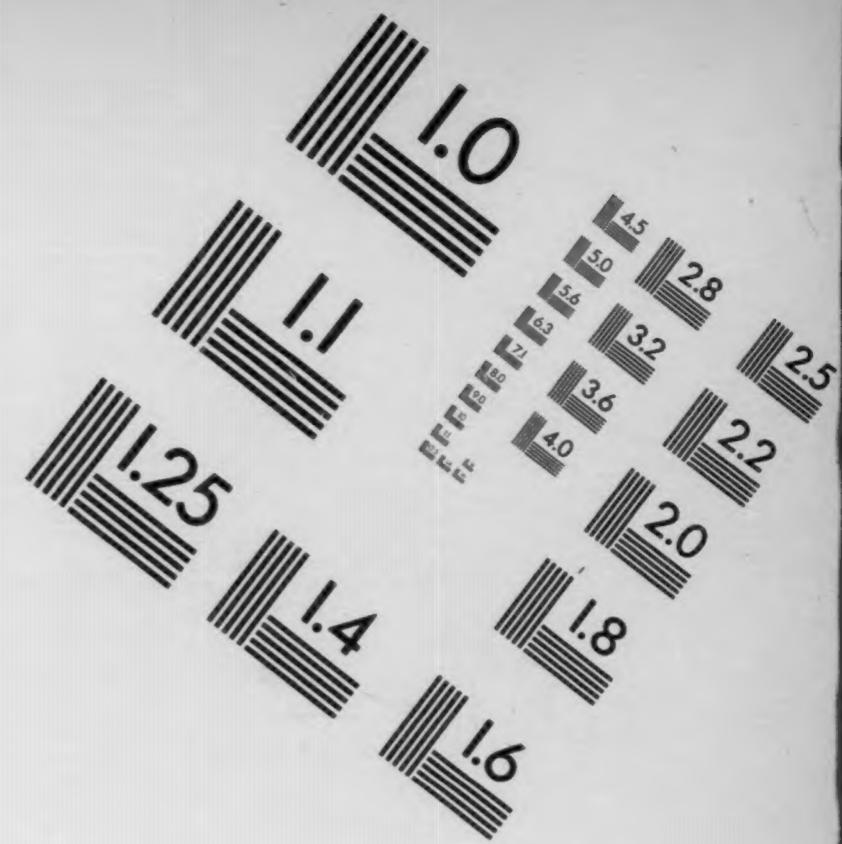
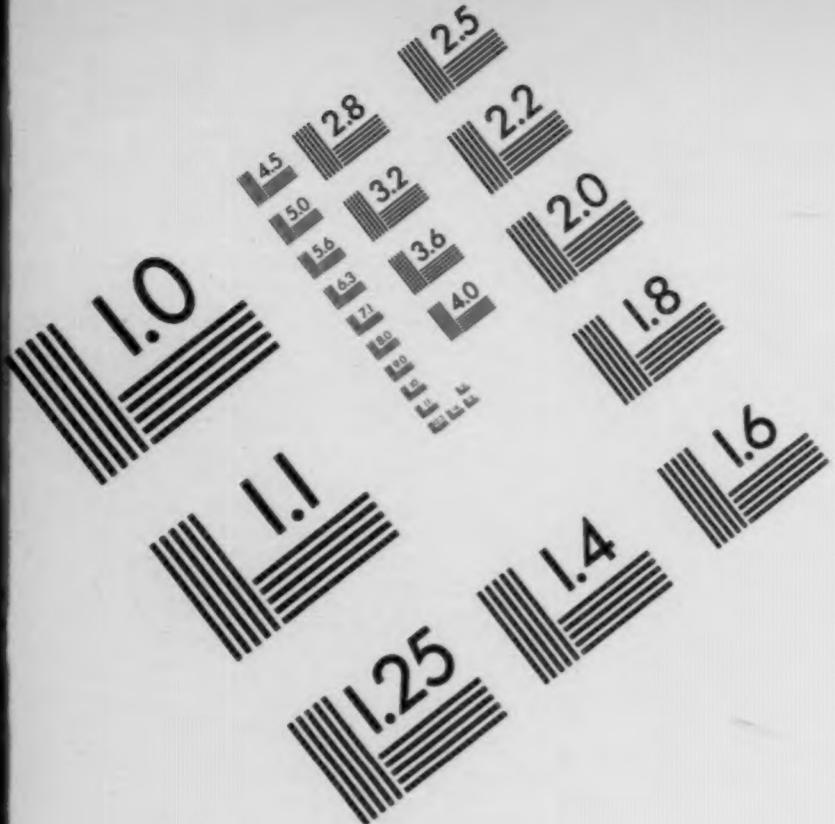


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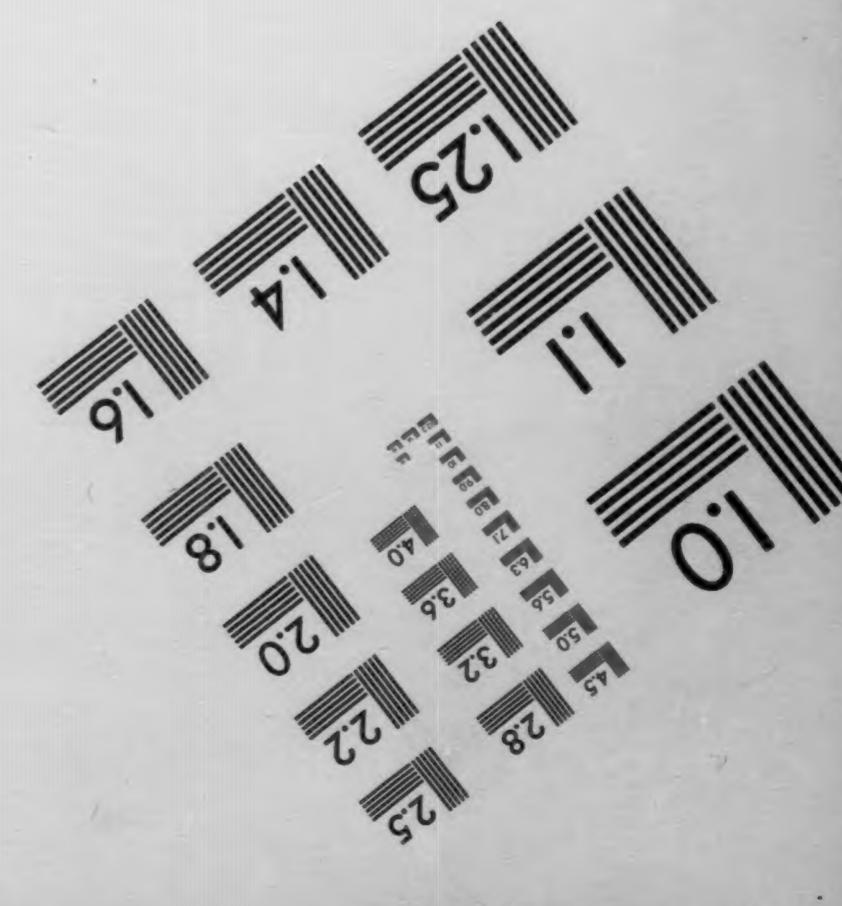
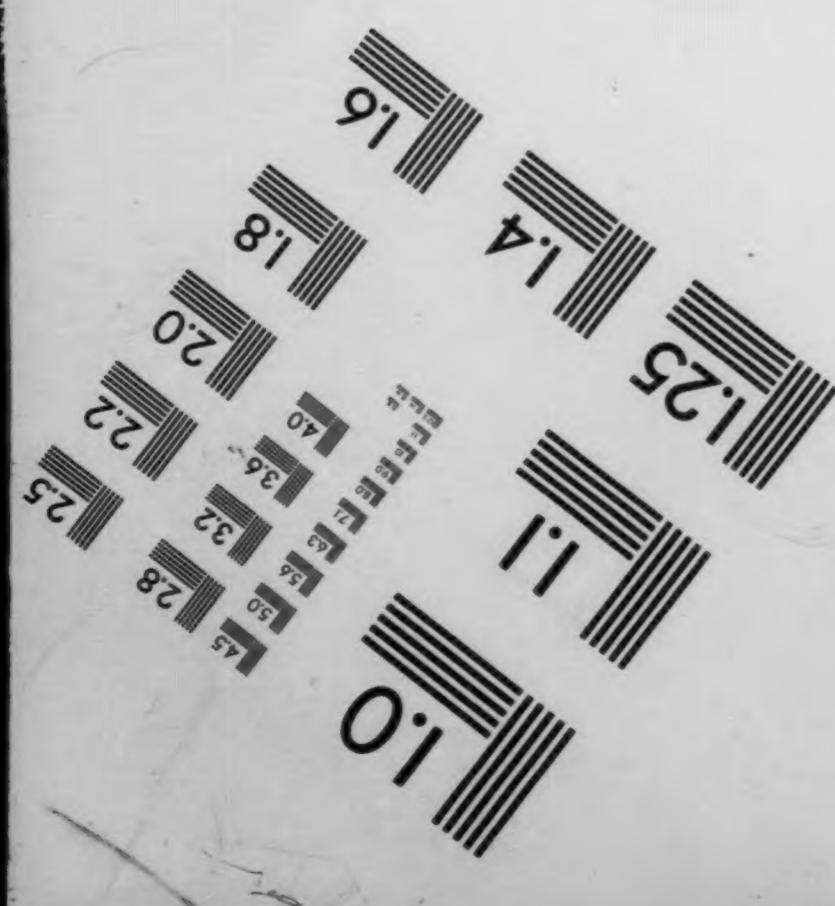
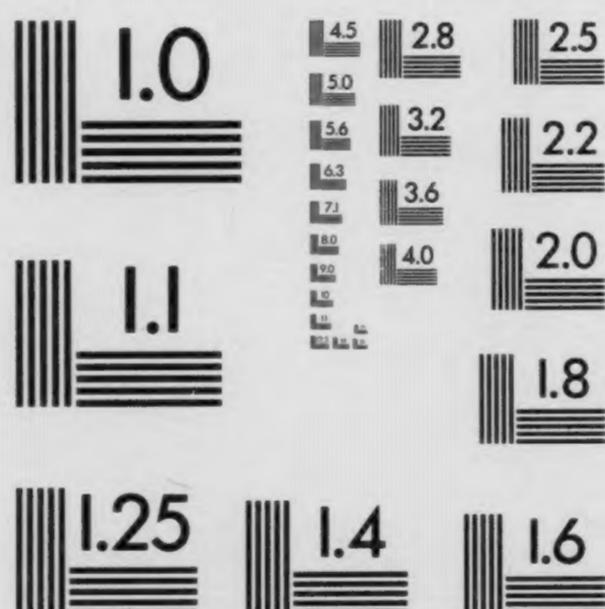
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# GREEK LESSONS:

CONSISTING

OF SELECTIONS FROM XENOPHON'S ANABASIS, WITH DIRECTIONS FOR  
THE STUDY OF THE GRAMMAR, NOTES, EXERCISES IN  
TRANSLATION FROM ENGLISH INTO GREEK,  
AND A VOCABULARY.

By ALPHEUS CROSBY,  
PROFESSOR OF THE GREEK LANGUAGE AND LITERATURE IN  
DARTMOUTH COLLEGE.



'Αρχὴ δέ τοι ἡμίσυν παντός.  
HESIOD.

BOSTON:  
PHILLIPS, SAMPSON, AND COMPANY.  
1859.

P R E F A C E.

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"The language of Xenophon is remarkable for sweetness, variety, pungency, and elegance;—rich without a superfluity of figures, and smooth without sameness and tedious uniformity. His sentiments are such as might have been expected from the most faithful and judicious of all the disciples of Socrates. They are just, elevated, and apposite; and do credit both to his heart and his understanding." — DUNBAR.

"Xenophon's pure strain,  
Like the clear brook that steals along the vale."

THOMSON.

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It might once have been necessary to introduce a work like this with a labored argument to prove the importance of connecting exercises in reading and writing a language with the study of its grammar. Happily for the cause of education, that necessity no longer exists. At the same time, it appears to me entirely obvious, that it is best, in most cases, that the student should learn the first principles of a language from the grammar which he is afterwards to use, and not from a book of lessons or exercises which he will study for a short time, and then throw aside not to be again taken up. No one is ignorant of the peculiar tenacity of first impressions, and of the great dependence of the memory upon local association. It may be added, that, in the gradual work of learning the grammatical system of a language, it contributes greatly to rapid, thorough, and permanent attainment, that each point, as it is learned, should be learned in its appropriate place as a part of the system. Classification thus goes hand in hand with acquisition; and, instead of constituting a separate work requiring additional labor, presents itself as a lightener of the student's toils. For these reasons, the

following work is designed as an accompaniment to the systematic study of the grammar, and not as an introduction to it; and those parts of the grammar which are required in connection with each exercise are referred to, and not extracted.

The Selections for Reading which are here presented have been taken entirely and without change from the *Anabasis* of Xenophon. That the student should obtain his first impressions of a language in its classic purity and familiar prose form will not, I think, be questioned in words, however much it may have been neglected in practice. This becomes especially important, when the reading lessons are made, as they always should be, models for composition in the language.

The selections have been restricted to a single author and a single work for several reasons. It seems undesirable that the student, in his first attempts to read and write a language, should be distracted by diversities of style. In reading detached passages, one often wishes to examine the connection from which they have been taken. This can be done with ease, when they have been all extracted from a single familiar work. For those who will pass from these Lessons to the *Anabasis*, there are special advantages. They will come to the reading of that charming work no strangers, but having already a familiarity with its vocabulary, and some degree of acquaintance with its style and subject-matter. And, as they read sentence after sentence upon its attractive pages, they will recognize many an old friend; and will now obtain that intimacy of acquaintance which, with sentences as with men, can only be got at their

homes. Their introductory acquisitions have now lost that isolated, lifeless character, which is so apt to belong to mere select sentences; and have become vital parts of an interesting whole. The student leaves his first lessons, not, as too often happens, to forget them, but to repeat them as portions of a delightful narrative. It may be added, that the very character of the *Anabasis* excludes, for the most part, those abstract sentences, which are wont to be the special stumbling-blocks in introductory lessons.

The Notes and Vocabulary, in connection with the author's Grammar, which contains so many citations from the *Anabasis*, will, it is hoped, be found to supply abundant aid and illustration; and yet, it is believed, not more than is desirable in a work of this kind. It is not wise to harass a student's first essays in a new language with needless difficulties. Upon this principle, I have sought rather to diminish than to multiply the number of distinct words introduced; and have sometimes chosen to repeat a selection with additions, rather than introduce one that should be entirely new.

To give unity to the student's labors, and to avoid all unnecessary increase of them, the Exercises in Translation from English into Greek have been simply based upon the reading lessons, and require no words which have not previously occurred in these lessons. Indeed the close conformity of the two series will, it is believed, afford valuable assistance in the reading lessons themselves. No English-Greek vocabulary has been given; because, constructed as the exercises are, it has been supposed that such a vocabulary would not only be useless, but positively injurious, diverting

the student from the proper source of aid, the Greek text. In all cases in which it was thought possible that the student could be at a loss, reference has been made to the page and line where the required word or construction has occurred.

A few SPECIAL SUGGESTIONS and EXPLANATIONS are subjoined.

1. It is earnestly recommended, that these Lessons should be studied, paragraph by paragraph, according to the following method. (I.) Let the student observe the special directions prefixed to the Notes, and carefully learn the portions of the Grammar there pointed out. (II.) Let him then learn to construe the paragraph, and to parse every word in full according to the table in ¶ 65. (III.) Let him translate into Greek the corresponding Exercises, never omitting to do this before proceeding to a new paragraph.

2. The numbers inclosed in parentheses at the bottom of a page of the Greek text denote the lines upon the page, and are followed by references to the parts of the Anabasis from which the selections commencing in each line have been taken. These references are made to book, chapter, and section, according to the common division.

3. By the *Greeks*, *soldiers*, *generals*, and *captains* mentioned in the text will be generally understood those belonging to the army with which Cyrus the Younger made his ill-fated expedition against his brother Artaxerxes; and by the *countries*, *cities*, *villages*, *rivers*, *barbarians*, and *enemies*, those which these Greeks found in their route.

4. Numbers preceded by the mark § refer to sections of the author's Greek Grammar; and those proceeded by the mark ¶, to paragraphs of the Tables prefixed to the Grammar. The letter f immediately attached to a number signifies *and the following*.

5. In the Exercises (pp. 67-89), a few words are printed in Italics, to show that they are to be omitted in the Greek; a few are inclosed in brackets [ ], to show that they are to be inserted in the Greek; and a few are printed in small capitals, to direct special attention to them. The Greek idiom is sometimes given in Italics at the bottom of the page. The small figures at the top of the line refer to page and line of the Greek text.

6. The Greek has, in general, great freedom in respect to the

arrangement of words; and their position depends, in no small degree, upon their comparative emphasis, and upon the effect produced on the ear. In general, the first place in a clause is the most emphatic, and the last place the next so. The student will observe carefully the special precepts upon the position of words, which he finds either here or in the Grammar; and, in all doubtful cases, will be wise in adhering closely to the order of his models in the Greek text.

7. In the Vocabulary, the words inclosed in parentheses to mark derivation or composition are translated, except when they also occur in the alphabetical arrangement; and a few words not belonging to the text are inserted in brackets to avoid repeated translation. Some English words derived from Greek words, or cognate with them, are inserted in small capitals, chiefly as aids to the memory. The gender of nouns has been marked in the usual way, except when general rules rendered it needless (§§ 74. β, 75, 76).

8. Of the abbreviations which occur, compos. denotes composition; cons., consonant; dim., diminutive; esp., especially; impers., impersonal; indecl., indeclinable; L., Line; Less., Lesson; P., Page; pers., person or personal; prop., properly; R., Rule; r., root; subst., substantively; Voc., Vocabulary. Most of the abbreviations, as occurring in the Grammar and there explained, require no special notice.

9. Let the student, amid those introductory difficulties and toils from which no worthy pursuit is wholly exempt, cheer himself with the assurance, that the saying of old Hesiod, *The beginning is half of the whole work*, applies to nothing with greater force than to the learning of a language; nor let him forget that other proverb, Εὖ σοι τὸ μέλλον ἔξει, ἦν τὸ παρὸν εὐ τιθῆς, Your future course will be prosperous, if your present work be well done. Especially, let him bear in mind, that he is studying the language which has been the most celebrated of all for beauty and perfection of structure; — the language in which are enshrined, as jewels in a casket of gold, the most wonderful monuments of ancient genius, and the priceless treasures of the Christian revelation; — the language in which Homer sung, Socrates conversed, Demosthenes harangued, Paul wrote, and, highest honor of all, the words of Him who *spake as never man spake* were recorded.

## GREEK LESSONS.

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### I.

1. Ἔπιβουλεύει. 2. Ἔπιβουλεύονται. 3. Ἔπιβουλεύειν.  
4 Συμβουλεύω. 5. Συμβουλεύει. 6 Συμβουλεύετε. 7 Παίει.  
8 Παίουσι καὶ βάλλουσιν. 9 Παῖε, παῖε, βάλλε, βάλλε.  
10 2. Δέγονται. 11 Δέγεις. 12 Δέγετω. 13 Θαυμάζειν. 14 Οὐ  
θαυμάζω. 15 Μὴ θαυμάζετε. 16 Οὐκ ἐθέλω. 17 Καίειν. 18 Καί-  
ωμεν. 19 Μὴ μέλλωμεν. 20 Μανθάνονται ἄρχειν. 21 Ἀρχέτω.  
22 Συλλαμβάνει. 23 Αἰδασκέτω. 24 Νομίζω. 25 Εἰ μὲν ξυμβου-  
λεύοιμι. 26 Νόμιζε δέ. 27 Νομίζετε.

### II.

1. 1 Συλλαμβάνει Κῦρον. 2 Κῦρος συλλαμβάνει. 3 Πέμ-  
πει Λύκιον. 4 Καὶ πέμπονται Καλλίμαχον. 5 Χειρίσοφος 10  
πέμπει. 6 Ενταῦθα δὴ λέγει Χειρίσοφος. 7 Ἔπιβουλεύει  
Κύρῳ. 8 Ω Κῦρε, λέγονται. 9 Φέρουσι λίθους. 10 Ἀρ-  
χοντι Λακεδαιμόνιοι. 11 Ω Φαλήνε, θαυμάζω.

2. 1 Πλοῖα πέμπονται. 2 Κῦρος ἔξελαίνει. 3 Εντεῦθεν  
ἔξελαίνει σταθμοὺς πέντε. 4 Ἀργύριον ἔχομεν. 5 Πλοῖα 11  
γὰρ οὐκ ἔχομεν. 6 Κλέαρχε καὶ Πρόξενε. 7 Ήλιος ἀνίσχει.  
8 Εξαίφνης ἀκούομεν θορύβου, 9 Ἀργύριον μὲν οὐκ ἔχω.  
10 Ἀπαγγέλλετε Ἀριαίφ. 11 Αναβαίνει Χειρίσοφος.

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(L. 1.) I. 6. 1: III. 1. 35: I. 2. 20. (2.) I. 6. 9: III. 1. 5: V. 6. 12: VI. 1. 5. (3.)  
III. 4. 49: V. 7. 21. (4.) I. 7. 5: II. 1. 20: I. 3. 15: III. 5. 13: VII. 1. 25. (5.) I. 3. 3; 3. 10;  
6. 2: III. 5. 6. (6.) III. 1. 46: I. 9. 4: V. 7. 10. (7.) I. 1. 3: V. 7. 11: III. 2. 29: V  
6. 4. (8.) VI. 6. 24: I. 4. 16. (9.) I. 1. 3; 6. 4; 10. 14. (10.) V. 6. 14: IV. 5. 22  
(11.) IV. 7. 3: I. 6. 1. (12.) I. 7. 5: IV. 7. 25: VI. 6. 13. (13.) II. 1. 10. (14.) V  
6. 35: I. 4. 9; 4. 10. (15.) VII. 3. 5: V. 4. 5. (16.) I. 5. 16: V. 7. 6. (17.) V. 7. 21.

## III.

1. Βούλεύεται. Βούλευμέθα. Βούλεύεσθαι. Μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. Βούλομαι. Εἰ βούλεσθε, λέγετε. γ' Άλλα, εἰ βούλει, μένε. δ' Εθέλω πορεύεσθαι. δ' Άλλα πορευώμεθα. οὐ θούλεσθε συμπορεύεσθαι.

2. Κῦρον δὲ μεταπέμπεται. Πείθεται. Οὐ θέλετε πείθεσθαι οὐδὲ ἐπεσθαι. Εἰ δὲ χρήζεις, πορεύου. Μὴ, πρὸς θεῶν, μαινώμεθα. Μὴ οὖν οἶουν. Φαινέσθω. Σώζοισθέ τε ἀσφαλῶς. Νῦν δὲ ἀπέρχομαι. εἰ Εξέρχονται δὴ σὺν δορατίοις καὶ ἀσκοῖς. Οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ' ἀνθρώπους;

## IV.

1. Κτησίας λέγει. Κῦρος συλλαμβάνει Όρόντην. Εντεῦθεν ἔξελαύνει σταθμὸν πέντε, παρασάγγας τριάκοντα. Αγασίας Στυμφάλιος λοχᾶγὸς τιτρώσκεται. Δηστὴς δὲ προσέρχεται.

2. Εξελαύνει διὰ Φρυγίας. Γράφει ἐπιστολήν. Σήσαμον καὶ μελίνην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. Εκ θαλάττης εἰς θάλατταν. Στρατιώται, μὴ θαυμάζετε. Ερχεται Μιθριδάτης. Δέκα ἀμάξαι πετρῶν. Σεύθης λέγει. Σεύθης πέμπει Αβροζέλμην.

## V.

1. Πάροδος στενή. Εἰς φιλίαν χώραν. Ονοι ἄγριοι. Ωσπερ νεφέλη λευκή. Όδος ἀμάξιτος, ὁρθία ἴσχυρῶς. Πρὸς ἴσχυρὰ χωρία. Τετρακόσιοι ὀπλῖται. Παρασάγγαι χίλιοι. Εξέρχονται δὴ σὺν δορατίοις καὶ ἀσκοῖς καὶ θυλάκοις καὶ ἄλλοις ἀγγείοις, εἰς δισχιλίους ἀνθρώπους.

(L. 1.) I. 1. 4; III. 2. 8; I. 3. 11; 9. 4. (2.) III. 1. 25; V. 6. 37. (3.) III. 4. 41; 4. 41. (4.) IV. 7. 7; I. 3. 5. (6.) I. 1. 2; 1. 3; 3. 6. (7.) III. 4. 41; VII. 1. 29. (8.) II. 1. 12; V. 7. 10; VI. 6. 19. (9.) VII. 6. 34; VI. 4. 23. (10.) II. 5. 39. (12.) I. 8. 27; 6. 4. (13.) I. 4. 10. (14.) VII. 8. 19. (15.) VI. 1. 5. (16.) I. 2. 6; 6. 3; 2. 22. (18.) I. 2. 22; 3. 3. (19.) III. 3. 1; IV. 7. 10. (20.) VII. 6. 44; 6. 43. (21.) I. 7. 15; III. 2. 9; I. 5. 2. (22.) I. 8. 8; 2. 21. (23.) IV. 6. 11; I. 4. 3; VII. 9. 26. (24.) VI. 4. 23.

2. Οἱ στρατιώται φέρουσι λίθους. Η στρατιὰ οὗτω γιγνώσκει. Τετάρτη δὲ ήμέρᾳ καταβαίνουσιν εἰς τὸ πεδίον. Συγκλείουσι τὰς πύλας, καὶ τὸν μοχλὸν ἐμβάλλουσιν. Κοινῆς σωτηρίας δεόμεθα. Άλλὰ φυγῇ λείπουσι τὸ χωρίον.

3. Σημαίνει ὁ σαλπιγκτής. Ενταῦθα δὴ Κύρου ἀπότεμνεται ἡ κεφαλή. Αἱ σπονδαὶ μενόντων. Καὶ ὁ θεὸς ἵστως ἄγει οὕτως. Φεύγουσι δρόμῳ, καὶ ἐμπίπτουσιν εἰς τὴν θάλατταν.

4. Αναβαίνει οὖν ὁ Κύρος. Ερχεται πρὸς τὸν Κύρον. Εξελαύνει διὰ τῆς Λυδίας. Πάλιν φαίνεται ὁ Μιθριδάτης. Ο δὲ Ετεόνικος εἰς τὴν ἄκραν ἀποφεύγει. Επὶ ταῖς πηγαῖς τοῦ Μαρσύου ποταμοῦ. Εν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμόν.

5. Ο δεσπότης ἔκάστης τῆς οἰκίας. Περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται. Διὰ μέσου δὲ τοῦ παραδείσου. Επὶ τὴν ήμετέραν χώραν ἔρχεσθε. Οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. Απ' ἐκείνης τῆς ήμέρας. Παύομαι ἐκείνης τῆς διανοίας. Εκ τῆςδε τῆς χώρας.

6. Εν τῇ γῇ ἄρχουσι Λακεδαιμόνιοι καὶ ἐν τῇ θαλάττῃ τὸν νῦν χρόνον. Εν τῷ πρόσθεν λόγῳ. Οπλῖται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς δισχιλίους. Τισσαφέρνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν. Μόλις διαβαίνουσι τὸν Κάϊκον ποταμόν. Λέγεται δὲ καὶ τῶν ἄλλων Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν.

7. Αρχαγόρας ὁ Αργεῖος. Οἱ ἄλλοι στρατηγοί. Οἱ δὲ ἄλλοι στρατιώται παίουσι καὶ βάλλουσιν. Οἱ πολέμιοι ἐπιφαίνονται ἐν τῷ πεδίῳ. Τόν τε Κλεάρετον ἀποκτείνουσι καὶ τῶν ἄλλων συχνούς. Ο ἔτερος τὸν ἔτερον παίει. Εκκλίνουσιν οἱ βάρβαροι, καὶ φεύγουσιν.

(L. 1.) IV. 7. 25; VI. 1. 19. (2.) III. 4. 31. (3.) VII. 1. 15. (4.) III. 2. 32; IV. 2. 12. (6.) IV. 3. 32; I. 10. 1. (7.) II. 3. 24; VI. 3. 18. (8.) V. 7. 25. (10.) I. 1. 2; 1. 10. (11.) I. 2. 5; III. 4. 2. (12.) VII. 1. 20; I. 2. 9. (13.) IV. 3. 1. (15.) VII. 4. 14; III. 1. 43. (16.) I. 2. 7. (17.) IV. 8. 6; I. 7. 6. (18.) I. 7. 18; V. 6. 31. (19.) VII. 7. 7. (20.) VI. 6. 13. (21.) III. 1. 1; I. 2. 9. (22.) I. 1. 3. (24.) VII. 8. 18; I. 8. 6. (27.) IV. 2. 17; I. 2. 15; III. 4. 49. (28.) III. 5. 2. (29.) V. 7. 16. (30.) VI. 1. 5. (31.) I. 8. 19.

8. Κῦρος τὴν Κίλισταν εἰς τὴν Κιλικίαν ἀποπέμπει. Τῇ δ' ὑστεραίᾳ μεταπέμπεται τοὺς στρατηγούς. Λείπουσιν οἱ βάρβαροι ἀμαχητὸν λόφον. Κῦρος δὲ μετὰ τῶν ἄλλων ἔξελαύνει διὰ Καππαδοκίας. Κλέαρχος καὶ οἱ ἕκείνου. Οἱ δὲ ἀμφὶ Τισσαφέρνην καὶ Ἀριαῖον. Οἱ ἀπὸ τῶν ἐν δεξιᾷ οἰκιῶν. Πέμπει Λύκιον τὸν Συρακόσιον καὶ ἄλλον ἐπὶ τὸν λόφον.

9. Τὰ ὑπὲρ τοῦ λόφου. Τὰ ἡμέτερα. Δαμβάνειν τὰ ἐπιτήδεια. Ἐχομεν γὰρ τὰ ἕκείνων. Τὰ περὶ Προξένου. Άλλος ἄλλα λέγει. Τὸν Ἀρκαδικὸν ὄπλιτικόν. Ἐν μέσῳ τῆς οἰκαδε ὁδοῦ. Εἰς καλὸν ἥκετε. Οἱ ἵατροι καίουσι καὶ τέμνουσιν ἐπ' ἀγαθῷ. Καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος. Ἦκετε εἰς τὸ μέσον τοῦ στρατοπέδου.

10. Ο δὲ πείθεται τε καὶ συλλαμβάνει Κῦρον. Ο δὲ τοὺς ἡμετέρους πόνους ἔχει. Λύκιος ὁ Πολυστράτου Ἀθηναῖος.

11. Τῇ δὲ αὐτῇ ἡμέρᾳ. Ξυλιζόμενοι ἐκ τοῦ αὐτοῦ. Αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα. Οἱ δὲ στρατιώται, οἵ τε αὐτοῦ ἕκείνου καὶ οἱ ἄλλοι. Νῦν αὐτὸι καίουσιν. Τισσαφέρνης καὶ οἱ σὺν αὐτῷ. Σὺν ὀλίγοις τοῖς περὶ αὐτόν. Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφὸν, ως ἐπιβουλεύοι αὐτῷ. Ἀποστέλλει τοὺς ἄγγελους, καὶ σὺν αὐτοῖς Χειρίσοφον. Αὐτὸς δὲ τῶν πώλων λαμβάνει. Ο δὲ λέγει αὐτῷ. Αγουσιν αὐτὸν παρὰ τὸν Κλέαρχον, καὶ φράξουσιν, ἀ λέγει.

## VI.

1. Ἐλεγε τοῖς στρατιώταις. Οἱ βάρβαροι ἐτόξευον καὶ ἔβαλλον. Ἔκεīνος ἐθήρευεν ἀπὸ ἵππου. Ἐλεγον, δτι θαυμάζοιεν. Ο Κλέαρχος ἐβουλεύετο.

(L. 1.) I. 2. 20. (2.) VII. 2. 14; IV. 2. 15. (3.) I. 2. 20. (4.) I. 2. 15. (5.) III. 5. 1: V. 2. 24. (6.) I. 10. 14. (8.) I. 10. 14; 3. 9; V. 1. 7. (9.) V. 1. 9; II. 5. 37. (10.) II. 1. 15; IV. 8. 18; III. 1. 2. (11.) IV. 7. 3. V. 8. 18. (12.) IV. 1. 7. (13.) III. 1. 46. (14.) I. 1. 3; VII. 6. 9. (15.) III. 3. 20. (17.) I. 5. 12; II. 4. 11. (18.) II. 2. 16; I. 3. 7. (19.) III. 5. 5. (20.) III. 5. 3; I. 5. 12. (21.) I. 1. 3. (22.) II. 1. 5. (23.) IV. 5. 35. (24.) III. 4. 39; II. 4. 18. (26.) IV. 8. 14; 2. 12. (27.) I. 2. 7; V. 7. 18. (28.) II. 3. 9; V. 1. 2.

ουτο περὶ τῆς λοιπῆς πορείας. Ἐνταῦθα δὴ κοινῇ ἐβούλευοντο. Ἐνταῦθα οἱ πελτασταὶ ἐδίωκον. Οἱ δὲ ἡδέως ἐπείθοντο, ἐπίστευον γὰρ αὐτῷ. Ἐπιστευόμην δὲ ὑπὸ Λακεδαιμονίων. Ἐφαίνετο Ἱχνια ἵππων. Οἱ δ' ἔλεγον, δτι περὶ σπονδῶν ἥκοιεν.

2. Ἐθαύμαζον, δτι οὐδαμοῦ Κῦρος φαίνοιτο. Ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο. Οἱ δὲ στρατιώται ἐχαλέπαινον τοῖς στρατηγοῖς. Οἱ δὲ λοχᾶγοὶ ἐπὶ ταῖς θύραις ἔμενον. Τῇ δ' ὑστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου. Αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεύτερον λόφον. Ο δ' αὐτῷ οὐκ ἐπίστευεν. Ἐπίστευον γὰρ τοῖς χωρίοις. Καὶ πάλιν τῇ ὑστεραίᾳ ἐθύετο.

3. Προέτρεχεν ἀπὸ τοῦ δένδρου. Προσέτρεχον δύο νεανίσκω. Μετεπέμπετο τὸν Κλέαρχον. Καὶ ἄλλοι ἐπὶ τὰς οἰκίας ἀνέβαινον. Κατέβαινεν εἰς πεδίον. Ἐπεὶ δ' ἡμέρα ὑπέφαινεν, ἐπορεύοντο σιγῇ. Προσέβαλλον πρὸς τὸ χωρίον. Οἱ στρατιώται ἀπέλειπον αὐτούς. Οἱ δὲ ἄδικοι ἐπεβούλευον. Καὶ προσέβαλλον πρὸς τοὺς ὄπλιτας ἀσφαλῶς.

4. Δεξιὰν ἔλαβον. Ἐλαβον τῆς ζώνης τὸν Ὀρόντην ἐπὶ θανάτῳ. Πληγὰς ἔνέβαλεν. Οκτὼ μόνους κατέλιππον. Διέβαινον τὴν γέφυραν. Αὐτὸς ἐπεβούλευεν. Ως δητροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἔξακόσιοι. Λέγεται τῆς τελευτῆς τυχεῖν. Άλλὰ φυγὴ ἄλλος ἄλλῃ ἐτράπετο. Απέθανεν ὑπὸ Νικάνδρου. Διαλαμβάνουσι τὸ ἀπὸ τῶν αἰχμαλώτων ἀργύριον γενόμενον.

## VII.

1. Ἀσιδάτης ἐστὶν ἐν τῷ πεδίῳ. Ἐτοιμός εἰμι. Ηλίθιοί ἐσμεν. Ανθρωπός εἰμι. Ελέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι. Ενταῦθα ἦν παρὰ

(L. 1.) IV. 7. 4. (2.) VI. 5. 29; I. 2. 2. (3.) VII. 6. 33. (4.) I. 6. 1; II. 3. 4. (6.) L. 10. 16; II. 1. 1. (7.) I. 4. 12. (8.) II. 5. 31. (9.) III. 4. 18. (10.) IV. 2. 13. (11.) VII. 8. 2; V. 4. 2. (12.) VI. 4. 20. (13.) IV. 7. 10; 3. 10. (14.) I. 3. 8; V. 2. 22. (15.) I. 2. 22; IV. 2. 7. (16.) V. 2. 4. (17.) VI. 5. 4; II. 6. 20. (18.) VI. 3. 7. (20.) I. 6. 6; 6. 10. (21.) I. 5. 11; VI. 3. 5. (22.) II. 4. 24; V. 6. 29; I. 8. 25. (24.) II. 6. 29; IV. 8. 19. (25.) V. 1. 15; 3. 4. (27.) VII. 8. 9; IV. 6. 17. (28.) II. 5. 21; VI. 1. 26; IV. 3. 4. (29.) I. 2. 13.

τὴν ὁδὸν κρήνη. Ἡν γὰρ ή πάροδος στενή. Ἐμπόριον δ' ἦν τὸ χωρίον. Ἀγωνοθέται δ' οἱ θεοὶ εἰσιν.

2. Ἐνταῦθα ἡσαν κῶμαι. Οὗτοι δὲ ἔχει. Φίλος τε καὶ σύμμαχος εἶναι βούλεται. Καὶ οἱ μὲν στρατηγοὶ ἐπιυπόθανοντο περὶ τοῦ Σεύθου, πότερα πολέμιος εἴη ή φίλος. Ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πεισίδας. Παρῆν δὲ καὶ Χειρίσοφος ὁ Λακεδαιμόνιος. Καὶ τὴν ὁδὸν ἔφραξεν, η̄ εἴη.

3. Ὑποψίαι μὲν ἡσαν. Ἡν δὲ παρὰ τὸν Εὐφράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου. Ἀνάγκη ἐστὶ μάχεσθαι. Ἡνίκα δ' ἦν δεῖλη, ξεπίνης οἱ πολέμιοι ἐπιφαίνονται ἐν τῷ πεδίῳ. Ἐπεὶ δὲ ὅρθρος ἦν, ἔρχεται πρὸς τὸν Χειρίσοφον. Ἐπεὶ δ' ἡμέρα ἦν ὅγδοη. Καὶ ἦν μὲν σκότος ἥδη. Μέχρι σκότος ἐγένετο. Οὐ γὰρ ιδῆν χόρτος. Οὐ γὰρ ἔστι πλοῖα. Ἀκούω δὲ, κώμας εἶναι καλάς. Ἐνθα δὴ πάλιν ἀθυμία ἦν.

4. Ἐνταῦθα Κύρῳ βασίλεια ἦν καὶ παράδεισος. Τοῖς δὲ ὑπῆψια μὲν ἦν. Ἀπὸ τοῦ αὐτομάτου δρόμου ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς. Ἡν αὐτῷ πόλεμος πρὸς Πεισίδας καὶ Μυσούς.

5. Ὁψὲ γὰρ ἦν. Ἡδη δὲ καὶ ὥψὲ ἦν. Ὁψὲ ἐγίγνετο. Καὶ ἥδη μὲν ἀμφὶ ἡλίου δυσμὰς ἦν. Ἡλιος ἐδύετο. Ἐπεὶ δὲ πρὸς ἡμέραν ἦν.

6. Ἐστι λαμβάνειν. Οὐκ ἦν λαβεῖν. Ἐξεστι περὶ αὐτοῦ ψεύδεσθαι. Τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν.

7. Ὡρα δὲ βουλεύεσθαι. Ἀνάγκη δὲ πορεύεσθαι ἥδη. Καὶ ἀνάγκη μάχεσθαι. Ὡρα λέγειν. Σχολὴ τοῖς πολεμίοις λητεῖσθαι. Τοῦ δὲ κύκλου η̄ περίοδος ἐξ παρασάγγαι.

(1.) I. 4. 4; 4. 6. (2.) III. 1. 21. (3.) I. 4. 19; V. 6. 12; VII. 6. 3. (4.) VII. 1. 14. (6.) III. 1. 9; I. 4. 3. (7.) IV. 5. 34. (9.) II. 5. 1; I. 7. 15. (11.) IV. 6. 10; III. 5. 2. (12.) IV. 3. 8. (13.) IV. 6. 1. (14.) IV. 5. 17; 2. 4; I. 5. 5. (15.) VI. 4. 12; III. 2. 34. (16.) III. 3. 11. (17.) I. 2. 7; 3. 21. (18.) I. 2. 17. (19.) I. 9. 14. (21.) VI. 5. 31; II. 2. 16; III. 4. 36. (22.) VI. 4. 26; I. 10. 15. (23.) IV. 5. 21. (24.) I. 5. 3; 5. 2; II. 6. 22. (25.) II. 2. 3. (27.) IV. 6. 7; VI. 4. 12. (28.) VI. 4. 21; I. 3. 12; V. 1. 9. (29.) III. 4. 11.

## VIII.

1. Σὺ λέγεις. Συμβουλεύω ἐγώ. Συμβουλεύω ὑμῖν. Ἡμεῖς οἴόμεθα. Οὐκ οὔτως ἡμεῖς, ὡς Κλέαρχε, οὔτε ἀλόγιστοι οὔτε ἡλίθιοι ἐσμεν. Τμεῖς γάρ ἐστε στρατηγοι, ὑμεῖς ταξίαρχοι καὶ λοχαγοί. Ἀπόπεμπε δὲ ἡμᾶς. — Τμεῖς ἐμοὶ οὐ θέλετε πείθεσθαι οὐδὲ ἐπεσθαι. Ἐπεσθαι δὲ ὑμῖν βούλομαι. Σὺ ἐμοὶ ἐπιβουλεύεις καὶ τῇ σὺν ἐμοὶ στρατιᾷ. Πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. Τμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. Ἡ μηκέτι με Κύρου νομίζετε.

2. Αὐτὸς ἐπεβούλευε διαβάλλειν με πρὸς ὑμᾶς. Δέομαι ὑμῶν στρατεύεσθαι σὺν ἐμοί. Σχολὴ τοῖς πολεμίοις λητεῖσθαι· καὶ δικαίως ὑμῖν ἐπιβουλεύουσιν, ἔχομεν γὰρ τὰ ἔκείνων. Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ' ὑμῶν. Ο αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν. Μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν.

3. Ἀφιππεύει ἐπὶ τὴν ἑαυτοῦ σκηνήν. Ποίαν δ' ἡλικίαν ἔμαυτῷ ἐλθεῖν ἀναμένω; "Ωρα ὑμῖν βουλεύεσθαι ὑπὲρ ἡμῶν αὐτῶν. Ἐφυλάττοντο δὲ ἀμφότεροι ὥσπερ πολεμίους ἄλλήλους. Πληγὰς ἐνέτεινον ἄλλήλοις. Οὐ γὰρ ἔγωγ' ἔτι ἄρχω, ἀλλὰ Λακεδαιμόνιοι.

## IX.

1. Ἀθυμότερος ἦν. Ἡσαν πολὺ προθυμότεροι. Βασιλικώτατος τε καὶ ἄρχειν ἀξιώτατος. Ὡς θαυμασιώτατε ἄνθρωπε. Φοβερώτατον δ' ἐρημίᾳ. Φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν, η̄ ὑμῖν. Καὶ θρασύτερός εἰμι νῦν ἡ τότε. Οἱ δὲ στρατιώται ἔκοπτόν τε τὰς πύλας, καὶ ἔλεγον, ὅτι ἀδικώτατα πάσχοιεν ἐκβαλλόμενοι εἰς τοὺς πολεμίους.

2. Ὡς κάκιστε ἄνθρωπων Ἀριαῖε, καὶ οἱ ἄλλοι ὅσοι ἦτε

(1.) II. 1. 20; I. 6. 9; II. 3. 20. (2.) II. 1. 20; 5. 21. (3.) III. 1. 37. (4.) VII. 7. 51. (5.) I. 3. 6; III. 1. 25. (6.) II. 5. 25. (7.) II. 2. 3; IV. 8. 6. (8.) I. 4. 16. (9.) V. 6. 29; VII. 3. 10. (10.) V. 1. 9. (12.) II. 3. 26. (13.) II. 2. 10; III. 1. 24. (15.) I. 5. 12; III. 1. 14. (16.) V. 7. 12. (17.) II. 4. 10. (18.) II. 4. 11; VII. 7. 10. (20.) I. 4. 9; 7. 8; 9. 1. (21.) III. 1. 27. (22.) II. 5. 9; III. 2. 19. (23.) V. 8. 19. (24.) VII. 1. 16. (27.) II. 5. 39.

τὴν ὁδὸν κρήνη. Ἡν γάρ ή πάροδος στενή. Ἐμπόριον δ' ἦν τὸ χωρίον. Ἀγωνοθέται δ' οἱ θεοί εἰσιν.

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4. Ἐπαῦθα Κύρῳ βασίλεια ἦν καὶ παράδεισος. Τοῖς δὲ ὑπὸψια μὲν ἦν. Ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς. Ἡν αὐτῷ πόλεμος πρὸς Πεισίδας καὶ Μυσούς.

5. Ὁψὲ γάρ ἦν. Ἡδη δὲ καὶ ὄψὲ ἦν. Ὁψὲ ἐγίγνετο. Καὶ ἥδη μὲν ἀμφὶ ἥλιου δυσμὰς ἦν. Ἡλιος ἐδύετο. Ἐπεὶ δὲ πρὸς ἡμέραν ἦν.

6. Ἐστι λαμβάνειν. Οὐκ ἦν λαβεῖν. Ἐξεστι περὶ αὐτοῦ ψεύδεσθαι. Τὰ γὰρ ἐπιτήδεια οὐκ ἐστιν ἔχειν.

7. Ὁρα δὲ βουλεύεσθαι. Ἀνάγκη δὲ πορεύεσθαι ἥδη. Καὶ ἀνάγκη μάχεσθαι. Ὁρα λέγειν. Σχολὴ τοῖς πολεμίοις λητεῖσθαι. Τοῦ δὲ κύκλου ἡ περίοδος ἔξ παρασάγγαι.

(1.) I. 4. 4; 4. 6. (2.) III. 1. 21. (3.) I. 4. 19; V. 6. 12; VII. 6. 3. (4.) VII. 1. 14. (5.) III. 1. 9; I. 4. 3. (7.) IV. 5. 34. (9.) II. 5. 1; I. 7. 15. (11.) IV. 6. 10; III. 5. 2. (12.) IV. 3. 8. (13.) IV. 6. 1. (14.) IV. 5. 17; 2. 4; I. 5. 5. (15.) VI. 4. 12; III. 2. 31. (16.) III. 3. 11. (17.) I. 2. 7; 3. 21. (18.) I. 9. 17. (19.) I. 9. 14. (21.) VI. 5. 31; II. 2. 16; III. 4. 36. (22.) VI. 4. 26; I. 10. 15. (23.) IV. 5. 21. (24.) I. 5. 3; 5. 2; II. 6. 28. (25.) II. 2. 3. (27.) IV. 6. 7; VI. 4. 12. (28.) VI. 4. 21; I. 3. 12; V. 1. 2. (29.) III. 4. 11.

## VIII.

1. Σὺ λέγεις. Συμβουλεύω ἐγώ. Συμβουλεύω ὑμῖν. Ἡμεῖς οἰόμεθα. Οὐκ οὔτως ἡμεῖς, ὡς Κλέαρχε, οὔτε ἀλόγιστοι οὔτε ἡλίθιοι ἐσμεν. Ἡμεῖς γάρ ἐστε στρατηγοί, ὑμεῖς ταξίαρχοι καὶ λοχαγοί. Ἀπόπεμπε δὲ ἡμᾶς. — Ἡμεῖς ἐμοὶ οὐθέλετε πείθεσθαι οὐδὲ ἐπεσθαι. Ἐπεσθαι δὲ ὑμῖν βούλομαι. Σὺ ἐμοὶ ἐπιβουλεύεις καὶ τῇ σὺν ἐμοὶ στρατιᾷ. Πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. Ἡμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. Ἡ μηκέτι με Κύρον νομίζετε.

2. Αὐτὸς ἐπεβούλευε διαβάλλειν με πρὸς ὑμᾶς. Δέομαι ὑμῶν στρατεύεσθαι σὺν ἐμοί. Σχολὴ τοῖς πολεμίοις λητεῖσθαι· καὶ δικαίως ὑμῖν ἐπιβουλεύουσιν, ᔁχομεν γάρ τὰ ἐκείνων. Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ' ἡμῶν. Ο αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ὑμῖν. Μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν.

3. Ἀφιππεύει ἐπὶ τὴν ἑαυτοῦ σκηνήν. Ποίαν δ' ἥλι-15 κίαν ἐμαυτῷ ἐλθεῖν ἀναμένω; Ὁρα ἡμῖν βουλεύεσθαι ὑπὲρ ἡμῶν αὐτῶν. Ἐφυλάττοντο δὲ ἀμφότεροι ὥσπερ πολεμίους ἄλλήλους. Πληγὰς ἐνέτεινον ἄλλήλοις. Οὐ γάρ ἔγωγ' ἔτι ἄρχω, ἀλλὰ Λακεδαιμόνιοι.

## IX.

1. Ἀθυμότερος ἦν. Ἡσαν πολὺ προθυμότεροι. Βασιλικώτατος τε καὶ ἄρχειν ἀξιώτατος. Ὡς θαυμασιώτατε ἀνθρωπεῖ. Φοβερώτατον δ' ἐρημία. Φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν, η ἡμῖν. Καὶ θρασύτερός είμι νῦν η τότε. Οἱ δὲ στρατιώται ἔκοπτόν τε τὰς πύλας, καὶ ἔλεγον, ὅτι ἀδικώτατα πάσχοιεν ἐκβαλλόμενοι εἰς τοὺς πολεμίους.

2. Ὡς κάκιστε ἀνθρώπων Ἀριανε, καὶ οἱ ἄλλοι ὅσοι ἦτε

(1.) II. 1. 20; I. 6. 9; II. 3. 20. (2.) II. 1. 20; 5. 21. (3.) III. 1. 37. (4.) VII. 7. 51. (5.) I. 3. 6; III. 1. 25. (6.) II. 5. 25. (7.) II. 2. 3; IV. 8. 6. (8.) I. 4. 16. (9.) V. 6. 29; VII. 3. 10. (10.) V. 1. 9. (12.) II. 3. 26. (13.) II. 2. 10; III. 1. 24. (15.) I. 5. 12; III. 1. 14. (16.) V. 7. 12. (17.) II. 4. 10. (18.) II. 4. 11; VII. 7. 10. (20.) I. 4. 9; 7. 8; 9. 1. (21.) III. 1. 27. (22.) II. 5. 9; III. 2. 19. (23.) V. 8. 19. (24.) VII. 1. 16. (27.) II. 5. 39.

Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ' ἀνθρώπους;  
Ἐντεῦθεν Κύρος τὴν Κίλισταν εἰς τὴν Κιλικίαν ἀπο-  
πέμπει τὴν ταχίστην ὁδόν. Ἀδειπνοὶ ἡσαν οἱ πλεῖστοι.

3. Ο Κύρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμο-  
νεστάτοις. Ἄξιοί εἰσι τὰ ἔσχατα παθεῖν. Τὰ βέλτιστα  
ξυμβουλεύειν. Πρῶτον μὲν γὰρ καὶ μέγιστον, διὸ θεῶν  
ἡμᾶς ὄρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις. Πλησι-  
αίταος γὰρ ἦν.

4. Άνωτέρω τῶν μαστῶν. Πολὺ γὰρ τῶν ἵππων  
10 ἔτρεχον θάττον. Εἰς τὰς ἐγγυτάτω κώμας. Ἐγγύτερον  
ἐγίγνοντο. Πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἐσπευδεῖν. Τῇ  
ὑστεραίᾳ Κύρος ἐπορεύετο ἡμελημένως μᾶλλον.

## X.

1. Ἔγὼ ὑφ' ὑμῶν τιμῶμαι. Ὁρὰ ἀετόν. Ἡμεῖς γε  
νικῶμεν. Πολλαπλασίους ὑμῶν αὐτῶν ἐνικάτε σὺν τοῖς  
15 θεοῖς. Τῷ Κλεάρχῳ ἐβόα. Ἐβόα καὶ βαρβαρικῶς καὶ  
Ἐλληνικῶς. Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν  
Κιλικίαν· ή δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτὸς, ὁρθία ἴσχυρῶς.  
Πειράσθω νικᾶν. Ἐλεγε τῷ Σεύθῃ, ὅτι ἐν πονηροῖς τό-  
ποις σκηνῶειν, καὶ πλησίον εἴεν οἱ πολέμιοι.

20. 2. Οι στρατιώται φέρουσι λίθους, καὶ ποιοῦσι κολω-  
νόν. Ο ποταμὸς καλεῖται Μαρσύας. Διὰ μέσου δὲ τοῦ  
παραδείσου ρέει ὁ Μαίανδρος ποταμός. Ἡμᾶς δὲ ἀπο-  
στερεῖ τὸν μισθόν. Κύρον αἴτεῖν πλοῖα.

3. Ἐνταῦθα ἀφικνεῖται Ἐπύαξα. Λίθους εἰς τὸν πο-  
25 ταμὸν ἔρριπτουν. Ἐφοβοῦντο αὐτόν. Ως αὐτὸς σὺ  
όμολογεις. Αὐτός εἴμι, δον ζητεῖς. Ἐμοὶ οὖν δοκεῖ οὐχ  
ώρα εἶναι ἡμῖν καθεύδειν, οὐδὲ ἀμελεῖν ἡμῶν αὐτῶν. Ο  
Κύρος συλλαμβάνει Ὁρόντην, καὶ συγκαλεῖ εἰς τὴν ἑα-  
τοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἐπτά.

(L. 2.) L. 2. 20. (3.) L. 10. 19. (4.) L. 5. 7. (5.) II. 5. 24: V. 6. 2. (6.) II. 5. 7.  
(7.) I. 10. 5. (9.) I. 4. 17; 5. 2. (10.) II. 2. 16: I. 8. 8. (11.) II. 3. 13: I. 7. 19. (13.)  
V. 7. 10: VI. 5. 2: II. 1. 4. (14.) III. 2. 14. (15.) I. 8. 12; 8. 1. (16.) I. 2. 21.  
(18.) III. 2. 39: VII. 4. 12. (20.) IV. 7. 25. (21.) I. 2. 8; 2. 7. (22.) VII. 6. 9.  
(23.) I. 3. 14. (24.) I. 2. 12: IV. 8. 3. (25.) I. 9. 9; 6. 7. (26.) II. 4. 16: I. 3. 11.  
(27.) I. 6. 4.

4. Ἀπαγγέλλετε τοίνυν αὐτῷ, ὅτι μάχης δεῖ πρῶτον.  
‘Ηδέως ἐπόνουν, καὶ θαρράλεως ἐκτῶντο. Σκηνοῦμεν  
ὑπαίθριοι. Χειρίσοφος μὲν ἡγείσθω, ἐπειδὴ καὶ Λακε-  
δαιμόνιος ἐστιν. Οὐδικαίως γ' ἂν μοι φθονοῖεν. Ἐνθα  
Κύρος αἰδημονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει 5  
εἶναι, τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων  
μᾶλλον πείθεσθαι. ἐπειτα δὲ φιλιππότας, καὶ τοῖς  
ὕπποις ἄριστα χρῆσθαι.

5. Ἄξιοῦμεν. Οἱ κράτιστοι ἄρχειν ἀξιοῦνται. Ἄξιοῦν.  
Ἐχίλου τοὺς ἵππους. Ἐσπουδαιολογεῖτο, ὡς δηλοίη οὖς 10  
τιμᾶ.

6. Τοῦ δὲ λόγου ἥρχετο ὡδε. Ἡσθένει Δαρεῖος καὶ  
ὑπώπτευε τελευτὴν τοῦ βίου. Ὄργιζοντο ἴσχυρῶς τῷ  
Κλεάρχῳ. Καὶ ἥρώτα αὐτὸν, πόσον χρυσίου ἔχει. Οἱ  
λοχᾶγοὶ πάλιν συνῆλθον. Οὐκ ἐθέλω ἐλθεῖν. Καὶ πα- 15  
ρελθεῖν οὐκ ἦν βίᾳ· ἦν γὰρ ἡ πάροδος στενή. Ἀπήγ-  
γειλε δὲ, ὅτι ἐπαινοίη αὐτοὺς καὶ Ἀναξίβιος ὁ ναύαρχος  
καὶ οἱ ἄλλοι.

7. Τῇ δ' ὑστεραίᾳ ἦκεν ἄγγελος. Κύρος δὲ οὗπω  
ἥκεν, ἀλλ' ἔτι προσῆλαυνεν. Χωρία γὰρ ὕκοντιν ἴσχυρὰ 20  
οἱ Τάοχοι. Εἴκαζον δὲ ἄλλοι ἄλλως. Οἱ μὲν ὕχοντο,  
Κλέαρχος δὲ περιέμενεν. Εύρισκετο δὲ καὶ νεῦρα πολλὰ  
ἐν ταῖς κώμαις καὶ μόλυβδος· ὡστε χρῆσθαι εἰς τὰς  
σφενδόνας. Ον ὕετο πιστόν οἱ εἶναι, ταχὺ αὐτὸν εὗρε  
Κύρῳ φιλαίτερον, ἦ ἑαυτῷ. Ἐπεὶ δὲ ἀφίκοντο εἰς τὸ 25  
αὐτό, ἀσμενοί τε εἶδον ἀλλήλους, καὶ ἡσπάζοντο ὥσπερ  
ἀδελφούς.

8. Οὐκ ἀνέῳγον τὰς πύλας. Ἐώρα αὐτούς. Καὶ  
ἄλλοι ἄλλον εἶλκεν. Εἴα Κύρος. Συνήγαγεν ἐκκλησίαν  
τῶν αὐτοῦ στρατιωτῶν. Ὡφελε μὲν Κύρος ζῆν. Ἐλέ- 30  
γοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἀλκιμοι εἶναι·  
ὅπλα δ' εἶχον γέρρα μακρὰ καὶ λόγχας.

(L. 1.) II. 3. 5. (2.) I. 9. 19: V. 5. 21. (3.) III. 2. 37. (4.) V. 7. 10: I. 9. 5. (9.)  
V. 5. 9.: IV. 6. 16: I. 3. 19. (10.) VII. 2. 21: I. 9. 28. (12.) III. 2. 7: I. 1. 1. (13.)  
I. 5. 11. (14.) VII. 8. 1: III. 5. 14. (15.) I. 3. 10; 4. 4. (16.) VI. 1. 16. (19.) I. 2.  
21; 5. 12. (20.) IV. 7. 1. (21.) I. 6. 11: II. 1. 6. (22.) III. 4. 17. (24.) I. 9. 29.  
(25.) VI. 3. 24. (28.) V. 5. 20: VI. 6. 35: V. 2. 15. (29.) I. 4. 7; 3. 2. (30.) II. 1. 4:  
IV. 3. 4.

9. Καὶ οὗτοι μὲν ἔμενον, οἱ δὲ ἄλλοι ἐπορεύοντο. Νόμος γὰρ ἦν οὐτός σφισιν. Ταύτην δὴ τὴν πάροδον Κῦρος τε καὶ ἡ στρατιὰ παρῆλθε, καὶ ἐγένοντο εἰσω τῆς τάφρου. Τούτῳ ἀπεθανέτην. Τοῦτο ἔστω. Καὶ κελεύει αὐτὸς διέγειν ταῦτα τοῖς στρατιώταις, καὶ ἀναπείθειν ἐπεσθαι.

10. Τοσοῦτοι δὲ εἰσὶ ποταμοί. Οὗτος μὲν δὴ τοιαῦτα εἶπε· μετὰ δὲ τοῦτον Κλέαρχος εἶπε τοσοῦτον. Τοιαύτην ἔχετε γνώμην περὶ ἐμοῦ. Καὶ οἱ στρατιώται ταῦτα ἐβούλοντο. Οὗτος δὲ ὁ αὐτὸς κελεύει.

11. Καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει. Καὶ λέγετε, ὅταν βορρᾶς πνέῃ, ώς καλοὶ πλοῖ εἰσιν. Εὖνοι ἡσαν. 'Ηγεῖτο δ' αὐτῶν Ταμὼς Αἰγύπτιος ἐξ Ἐφέσου. 'Επειδὴ δὲ ἔως ἐγένετο, διέβαινον τὴν γέφυραν. 'Ως τάχιστα ἔως ὑπέφαινεν, ἐθύοντο. 'Ην οἱ θεοὶ ἵλεως ὥστιν.

## XI.

15. 1. 'Ημεῖς ἐιεῖ πρὸς ταῦτα βουλευσόμεθα. 'Επειδὰν ἐκεῖσε ἔλθωμεν, βουλευσόμεθα. Σὺ οὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν. Οἱ Σκύθαι τοξόται ἐτόξευσαν. 'Ο Αναξίβιος ἔκλεισε τὰς πύλας. 'Ημᾶς Βυζαντίου ἀποκλείσει. 'Εκάλεσε τοὺς ἀγγέλους. Κλέαρχον δὲ καὶ εἰσω παρεποκάλεσε σύμβουλον. 'Ακούσατε οὖν μου, πρὸς θεῶν. 'Ηδιστ' ἀν ἀκούσαιμι.

2. "Επεμψέ με Ἀριαῖος. Πέμψατε αὐτοὺς δεῦρο. Συνέπεμψεν αὐτῇ στρατιώτας. Πρόξενος αὐτὸν μετεπέμψατο. "Εψονται Κύρῳ. 'Εγὼ δὲ αὐτίκα ἦξω. 25 'Αλλὰ, μὰ τοὺς θεοὺς, οὐκ ἔγωγε αὐτοὺς διώξω. 'Εκεῖνος λέγει, ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον, ὅθεν ὅφονται θάλατταν. Διατρίψομεν τὴν τήμερον ἡμέραν. Οὐκ ἀμαχεὶ ταῦτ' ἔγὼ λήψομαι. Καὶ εἰς φυγὴν ἔτρεψε

(L. 1.) VI. 5. 4; V. 4. 33. (2.) I. 7. 16. (4.) II. 6. 30; I. 8. 17; 4. 11. (6.) II. 5. 18; I. 3. 14. (7.) VII. 6. 35. (8.) VII. 2. 2. (9.) VII. 3. 3. (10.) IV. 5. 3; V. 7. 7. (11.) II. 6. 20. (12.) I. 4. 2; II. 4. 24. (13.) IV. 3. 9. (14.) VI. 6. 32. (15.) I. 3. 20; VI. 1. 33. (16.) II. 1. 17. (17.) III. 4. 15; VII. 1. 36. (18.) VI. 6. 13. (19.) II. 3. 3; I. 6. 5. (20.) V. 7. 5. (21.) II. 5. 15. (22.) II. 4. 16; 5. 41. (23.) I. 2. 20; III. 1. 4. (24.) I. 4. 13; II. 1. 9. (25.) I. 4. 8; IV. 7. 20. (27.) IV. 6. 9. (28.) I. 7. 9; 8. 24.

τοὺς ἔξακισχιλίους. "Επεμψεν ἡμᾶς ἡ στρατιὰ πρὸς σε, ὁ Κλέανδρε.

3. Εὑ τε λέγετε, καὶ ποιήσω ταῦτα. 'Ο δὲ αὐτῷ λέγει· "Μὴ ποιήσῃς ταῦτα." 'Ηγήσομαι δὲ αὐτὸς ἔγώ. Καὶ σοὶ αὖ δηλώσω, ὅθεν ἔγὼ περὶ σοῦ ἀκούω. Κῦρον 5 δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἃς αὐτὸν σατράπην ἐποίησεν. "Εψονται ὑμῖν, καὶ πειράσονται μίμεισθαι. 'Ενταῦθα Τισσαφέρνης καὶ οἱ σὺν αὐτῷ καίειν ἐπεχείρησαν τὰς κώμας. 'Αλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιντο. 'Ακούω, Δεέξιππον λέγειν πρὸς Κλέανδρον, ως οὐκ ἀν 10 ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἔγὼ αὐτὸν ἐκέλευσα.

4. Εἰπεν οὖν Σεύθης· "Ορθῶς τε λέγετε, καὶ ἔγὼ τῷ νόμῳ τῷ ὑμετέρῳ πείσομαι." 'Εθήρευεν ἀπὸ ἵππου, ὅπότε γυμνάσαι βούλοιτο ἑαυτόν τε καὶ τοὺς ἵππους.

5. 'Ο δὲ πλοῦς ἔσται εἰς Ἡράκλειαν. Χαλεπὸν ἔσται 15 καὶ μένειν καὶ ἀποπλεῖν· καὶ γάρ ἐν τῇ γῇ ἄρχουσι Λακεδαιμόνιοι καὶ ἐν τῇ θαλάττῃ τὸν· νῦν χρόνον.

6. 'Εκποριοῦσι τῇ στρατιᾷ μισθόν. Οὐ δυνήσεται ταχέως πορεύεσθαι· ἵσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ. "Ορα δὲ βουλεύεσθαι, ὅπως ώς κάλλιστα ἀγωνιούμεθα. 20 'Τμᾶς, ὅπόταν γαλήνη ἦ, ἐμβιβῶ. Οὐ μαχεῖται δέκα ἡμερῶν. 'Ησπάζετο αὐτὸν, ώς ἀποπλευσούμενος ἦδη.

7. Μυρίους ἔδωκε δαρεικούς. Κῦρος δὲ εἶπεν, "Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· ἔαν δὲ ἀληθεύσῃς, ὑπισχνοῦμαί σοι δέκα τάλαντα." Τοῦ 25 το τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι.

## XII.

1. Εἶχον δὲ θώρακας λινοῦς. Κήρυκας ἐπεμψε περὶ σπονδῶν. Πρὸς τοὺς Θράκας ἐπολέμησα. 'Η γυνὴ αὐτὸν ἐπεισεν. Καὶ πέμπουσι Καλλίμαχον Ἀρκάδα. 30

(L. 1.) VI. 6. 20. (3.) VII. 1. 22; 1. 8. (4.) V. 6. 24. (5.) II. 5. 26; I. 1. 2. (7.) III. 1. 36. (8.) III. 5. 3. (9.) III. 2. 6. (10.) VI. 6. 15. (12.) VII. 3. 39. (13.) I. 2. 7. (15.) VI. 1. 33; 6. 13. (18.) V. 6. 19; II. 2. 12. (20.) IV. 6. 7. (21.) V. 7. 8; I. 7. 18. (22.) VII. 1. 8. (23.) I. 3. 3; 7. 18. (28.) IV. 7. 15; II. 3. 1. (29.) I. 3. 4; 2. 26. (30.) V. 6. 14.

Καὶ τοῦτο ἐννοήσατε, ὅτι ἐπὶ ταῖς θύραις τῆς Ἐλλάδος ἐσμέν. Τὰ δὲ ἄθλα ἡσαν στλεγγίδες χρυσᾶ. "Οτε δὲ ταῦτα ἦν, σχεδὸν μέσαι ἡσαν νύκτες.

2. Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο, πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κύρος. Ἐπεὶ δὲ ἡσθένει Δαρεῖος καὶ ὑπώπτευε τελευτὴν τοῦ βίου, ἐβούλετο τὰ παῖδες ἀμφοτέρω παρεῖναι.

3. Ἐπλεον ἡμέραν καὶ νύκτα πνεύματι καλῷ. Τὸ δὲ στράτευμα ὁ σῖτος ἐπέλιπεν. Ἡδιστ ἀν ἀκούσαιμι τὸ ὄνομα. Ἐπεὶ δὲ τοῦτο ἐγένετο, ἔρχονται πρὸς ἡμᾶς οἱ Κερασούντιοι, καὶ λέγοντι τὸ πρᾶγμα. Ταῦς ἀσπισι πρὸς τὰ δόρατα ἐδύνησαν. Τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλ' ἀεὶ χαλεπὸς ἦν καὶ ὡμός.

4. Καὶ οἱ ἄλλοι μὲν λοχᾶγοὶ συνῆλθον, οἱ μὲν σὺν πράγμασιν, οἱ δὲ ἀνευ πραγμάτων· οἱ δὲ Θράκες, ἐπεὶ εὗτοι οὐκέτι τοῦτο τὸ εὔτυχημα, συνεβόων τε ἀλλήλους, καὶ συνελέγοντο ἐρρωμένως τῆς νυκτός.

### XIII.

1. Ταῦτα ἐγὼ ἀπαγγελῶ. Ὁ δὲ πάλιν ἡρώτησε· "Σπονδὰς ἢ πόλεμον ἀπαγγελῶ;" Ἐνταῦθα ἔμεινε Κύρος ἡμέρας τριάκοντα· καὶ ἡκε Κλέαρχος ὁ Λακεδαιμόνιος φυγας. Ταχύ τοι ὑμῖν ἀποκρινοῦμαι. Ἀπεκρίνατο Κλέαρχος. Καὶ ἐν ταύτῃ τῇ Ἀρμήνη ἔμειναν οἱ στρατιῶται ἡμέρας πέντε. Οὐκ ἔμειναν τοὺς ὄπλιτας.

2. Καὶ ἀποβαίνοντιν εἰς Κάλπης λιμένα, κατὰ μέσον πατος τῆς Θράκης. Οἱ δὲ Ἐλληνες σὺν γέλωτι ἐπὶ τὰς σκηνὰς ἥλθον. Καὶ λέγει, ὅτι δαρεικὸς ἐκάστῳ ἔσται μισθὸς τοῦ μηνὸς. Δαρεικὸν ἐκαστος οἴσει τοῦ μηνὸς ὑμῶν· λοχᾶγὸς δὲ τὸ διπλοῦν· στρατηγὸς δὲ τὸ τετραπλοῦν. Τμῶν δὲ τῶν Ἐλλήνων καὶ στέφαινον ἐκάστῳ χρυσοῦν δώσω.

(1.) VI. 5. 23. (2.) I. 2. 10; III. 1. 33. (4.) I. 1. 1. (8.) VI. 1. 14; I. 5. 6. (9.) II. 5. 15. (10.) V. 7. 20. (11.) I. 8. 18. (12.) II. 6. 12. (14.) VI. 3. 6. (18.) II. 3. 24; I. 23. (19.) I. 2. 9. (21.) VI. 6. 34; II. 1. 22. (22.) VI. 1. 17. (23.) IV. 4. 20. (24.) VI. 2. 17. (25.) I. 2. 18. (26.) VII. 6. 1. (27.) VII. 6. 7. (29.) I. 7. 7.

3. Δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπόλοντο. Εὐθὺς μεταπέμπεται ἐκ Χαλκηδόνος φρουρούς. Ἡγεμόνα αἵτεν Κύρου. Τῇ δὲ ὑστεραίᾳ ἀνευ ἡγεμόνος ἐπορεύοντο. Ἐλεγε δὲ Κλεάνωρ. Ἐνταῦθα δὴ Κύρου ἀποτεμνεταὶ ἡ κεφαλὴ καὶ χειρὶ ἡ δεξιά. Ἐπεμφας πρὸς ἐμὲ, ὡ Σεύθη, εἰς Χαλκηδόνα πρώτον Μηδοσάδην τουτονί. Καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγείσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου· αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξεν.

4. Πατέρα ἐμὲ ἐκαλεῖτε. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ. Τὸν ἄνδρα ὄρῳ. Ἐγὼ, ὡ ἄνδρες <sup>10</sup> "Ἐλληνες, γειτων οἰκῶ τῇ Ἐλλάδι. ᘾνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν. Ζῆ ὁ ἀνήρ. Ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπῆγγελλον· ὁ δὲ ὑπεσχέτο, ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βασιλῶνα ἡκωσιν.

5. Τέτταρα στάδια διειχέτην τὰ φάλαγγες ἀπ' ἀλλήλων. Ὡ Κύρε, λέγουσί τινες. Ἐγκυτέρευσαν ἀστῖοι καὶ ἀνευ πυρός· καὶ ἐνταῦθα τινες ἀπόλοντο τῶν στρατιωτῶν. Στρουθὸν δὲ οὐδεὶς ἔλαβεν. Ἄποφιάι μὲν ἡσαν, φανερὰ δὲ οὐδεμία ἔφαίνετο ἐπιβουλή. Οὐδεὶς ἡμάρτα-<sup>20</sup> νει ἀνδρός. Μηδεὶς ὑμῶν λεγέτω. Ἡδικήσαμεν τοῦτον οὐδέν.

6. Τίς οὖτω μαίνεται, ὅστις οὐ βούλεται σοι φίλος εἶγαι; Πρὶν δῆλον εἶναι, ὅτι οἱ ἄλλοι Ἐλληνες ἀποκρινοῦνται Κύρῳ. Μένων δὲ, πρὶν δῆλον εἶναι, τί ποιή-<sup>25</sup> σουσιν οἱ ἄλλοι στρατιῶται, πότερον ἔψονται Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτοῦ στράτευμα χωρὶς τῶν ἄλλων, καὶ ἐλεξε τάδε. Εἰπὲ, τίνα γνώμην ἔχεις περὶ τῆς πορείας.

7. Λέξατε οὖν πρὸς με, τί ἐν νῷ ἔχετε, ὡς φίλον τε καὶ εὔνουν, καὶ βουλόμενον κοινῇ σὺν ὑμῖν τὸν στόλον <sup>30</sup> ποιεῖσθαι. Αὗται ἡρώτων αὐτοὺς, τίνες εἰεν. Σὺ οὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν, ὅτι σοι δοκεῖ κάλλιστον

(L. 1.) I. 2. 25. (2.) VII. 1. 20; I. 3. 14. (3.) IV. 2. 24. (4.) II. 5. 39; I. 10. 1. (5.) VII. 2. 24. (6.) I. 7. 1. (9.) VII. 6. 33; I. 1. 4. (10.) I. 8. 26; II. 3. 18. (11.) I. 2. 8. (12.) V. 8. 10.; I. 4. 13. (16.) I. 8. 17. (17.) I. 7. 5; IV. 5. 11. (19.) I. 5. 3; II. 5. 1. (20.) III. 4. 15. (21.) I. 3. 15; VII. 6. 22. (23.) II. 5. 12. (24.) I. 4. 14. (25.) I. 4. 13. (28.) II. 2. 10. (29.) III. 3. 2. (31.) IV. 5. 10; II. 1. 17.

καὶ ἄριστον εἶναι, καὶ ὁ σοι τιμῆν οὔσει εἰς τὸν ἔπειτα χρόνον. "Ο τι δὲ ποιήσοι, οὐδὲ διεσήμηνεν. "Οτφ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χειρα.

8. Εἰ δέ τις ἄλλο ὄρα βέλτιον, λεξάτω. "Οστε τῆς βῆμέρας, ὅλης διῆλθον οὐ πλέον πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δεῖλης ἀφίκοντο εἰς τὰς κώμας. Πλείους η δισχίλιοι. Κακίους εἰσὶ περὶ ήμᾶς, η ήμεις περὶ ἐκείνους.

## XIV.

1. Εἰσεδύοντο εἰς τοὺς πόδας οἱ ιμάντες. "Ο δὲ Ξενοφῶν τὸν μὲν ἄρχοντα τῆς κωμῆς ταύτης συνδειπνον ἐποιήσατο, καὶ θάρρειν αὐτὸν ἐκέλευεν.

2. Πάντες οἱ πολῖται καὶ οἱ προσχώροι ἄνδρες καὶ γυναῖκες μετεῖχον τῆς ἑορτῆς. "Ηρχον δε τότε πάντων τῶν Ἑλλήνων οἱ Λακεδαιμόνιοι. Οὐ γὰρ ἦν χόρτος, οὐδὲ ἄλλο οὐδὲν δένδρον, ἀλλὰ ψιλὴ ἥν ἀπᾶσα η χώρα.

3. Ἀναβαίνει οὖν ὁ Κύρος, λαβὼν Τισσαφέρην ὡς φίλον. Οὗτος γὰρ καὶ τὴν πατρίδα κατατίχνει, καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι "Ἑλλην ὡν τοιοῦτος εστιν. "Ο μὲν οὖν πρεσβύτερος παρὼν ἐτυγχανεν. Αἱ δὲ πέλται αὐτῶν ἄλλοτε καὶ ἄλλοτε διεφαίνοντο, χαλκαὶ οὖσαι. Ἐπεὶ γὰρ ημέρα ἐγένετο, ἐπορεύοντο, ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἡξειν ἄμα ἥλιος δύνοντι εἰς κώμας τῆς Βαβυλωνίας χώρας. "Αμα ἥλιος ἀνατέλλοντι κήρυκας ἐπεμψε περὶ σπουδῶν.

4. Ἀκούσας δὲ ταῦτα ὁ Φαλίνος ἐγέλασεν. "Ο δὲ Κύρος ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα, ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Καὶ δις προσελθὼν τῷ Σεύθῃ δεῖται, μὴ ἀποκτεῖναι τὸν παῖδα. "Ο δ' ἀνὴρ αὐτῆς λαγὼς ὠχέτο θηράσων. "Ἐξέπλει ὡς πολεμῆσων τοῖς ὑπὲρ Χερρονήσου καὶ Περίνθου θραξίν.

(L. 2.) II. I. 23: III. 2. 38. (4.) III. 2. 39; 3. 11. (6.) I. 3. 7. (7.) I. 4. 8. (8.) IV. 5. 14; 5. 28. (11.) V. 3. 9. (12.) VI. 6. 9. (13.) I. 5. 5. (15.) I. 1. 2. (16.) III. 1. 30. (17.) I. 1. 2. (18.) V. 2. 29. (20.) II. 2. 13. (22.) II. 3. 1. (24.) II. 1. 13: I. 1. 7. (27.) VII. 4. 8. (28.) IV. 5. 24: II. 6. 2.

5. Ταύτην μὲν οὖν τὴν ημέραν αὐτοῦ ηὐλίξοντο ἐπὶ τοῦ αἰγιαλοῦ πρὸς τῷ λιμένι. Τὸ δὲ χωρίον τοῦτο, ὃ καλεῖται Κάλπης λιμὴν, ἐστι μὲν ἐν τῇ Θράκῃ τῇ ἐν τῇ Ἀσίᾳ· ἀρξαμένη δὲ ἡ Θράκη αὐτῇ ἐστὶν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρι Ἡρακλείας, ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι.

6. Νικῶν τυγχανεῖ. Καὶ ἄριστῶντι τῷ Ξενοφῶντι προστέτρεχον δύο νεανίσκω. "Οστις τε ζῆν ἐπιθῦμει, πειρασθω νικᾶν: τῶν μὲν γὰρ νικῶντων τὸ κατακαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστίν. "Καὶ ἐπεμψέ τινας εροῦντα, ὅτι ξυγγενέσθαι αὐτῷ χρήζοι. Συλλαμβάνει Κύρον ὡς ἀποκτενών.

7. Παρύσατις μὲν δὴ η μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον η τὸν βασιλεύοντα Ἀρταξέρξην. Τὸν δ' ἐμπροσθεν χρόνον ἐκ τῆς νικώσης ἐπράττον πάντας οἱ στρατηγοί.

8. Σὺν ὑμῖν, ὅτι ἀν δέη, πείσομαι. "Ο δὲ εἰπεν, ὅτι σπείσασθαι βούλοιτο.

## XV.

1. Ἐνταῦθα ἥσαν τὰ Βελέσυνος βασίλεια, τὸν Συρίας ἄρξαντος. Ἐπύαξα δὲ, η Συεννέσιος γυνὴ, προτέρα Κύρου πέντε ημέραις εἰς Ταρσοὺς ἀφίκετο. "Ἐτυχε δὲ διὰ μέσου ρέων τοῦ χωρίου ποταμὸς Σελίνους· καὶ ἐν Ἐφέσῳ δὲ παρὰ τὸν τῆς Ἀρτέμιδος γεῶν Σελίνους ποταμὸς παραρρέει, καὶ ἰχθύες δὲ ἐν ἀμφοτέροις ἐνεισι καὶ κογχαί.

2. Ταῦτα δὲ τὰ θηρία οἱ ἵππεις ἐνίστε ἐδίωκον. Δῆλον ην, ὅτι ἐγγύς που βασιλεὺς ην. Βασιλέα σε ἐποίησαν. Πόρευεται ως βασιλέα. "Ο δ' Ὁρόντης, νομίσας ἐτοίμους εἶναι αὐτῷ τοὺς ἵππεας, γράφει ἐπιστολὴν παρὰ βασιλέα. Καὶ ἐντεῦθεν Σεύθης πέμπει Ἀβροξέλμην τὸν ἐαυτοῦ ἐρμηνέα πρὸς Ξενοφῶντα, καὶ κελεύει αὐτὸν κατα-

(L. 1.) VI. 4. 1. (7.) II. 1. 8: IV. 3. 10. (8.) III. 2. 39. (10.) II. 5. 2. (11.) I. 1. 3. (13.) I. 1. 4. (15.) VI. 1. 18. (17.) I. 3. 5: IV. 4. 6. (19.) I. 4. 10. (20.) I. 2. 25. (21.) V. 3. 8. (25.) I. 5. 2: II. 3. 6. (26.) VII. 7. 22. (27.) I. 2. 4; 6. 3. (29.) VII. 6. 43

μεναι παρ' ἑαυτῷ. Σφενδονητῶν τε τὴν ταχίστην δεῖ καὶ ἵππέων.

3. Ἐπεὶ δὲ πάλιν ἥλθε, λέγει τὴν μαντείαν τῷ Σωκράτει. Καὶ ἥδη τε ἦν περὶ πλήθουσαν αγορᾶν, καὶ ἔρχονται παρὰ βασιλέως καὶ Τισσαφέρους κῆρυκες· οἱ μὲν ἄλλοι βάρβαροι, ἥν δ' αὐτῶν Φαλίνος εἶς.<sup>15</sup> Ἐλλην, διὸ ἐτύγχανε παρὰ Τισσαφέρνει ὅν, καὶ ἐντιμως ἔχων. Ἀλλ' ἐπεσθε ἡγεμόνι τῷ Ἡρακλεῖ, καὶ ἀλλήλους πάρακαλεῖτε ὁνόμαστι. Ἐν τούτοις τοῖς χωρίοις οἱ Κρῆτες χρησιμώτατοι ἐγένοντο· ἥρχε δὲ αὐτῶν Στρατοκλῆς Κρής. Οἱ στρατηγοὶ τῶν Ἐλλήνων ἔξενιζον τοὺς τῶν Σινωπέων πρέσβεις.

4. Ἐντεῦθεν δὲ ἔξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Θύμβριον, πόλιν οἰκουμενῆν. Ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη, τοῦ Φρυγῶν βασιλέως· ἐφ' ἧλέγεται Μίδας τὸν Σάτυρον θηρεῦσαι, οἴνῳ κεράσας αὐτήν.

5. Ο Κύρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων, ὡν Τισσαφέρνης ἐτύγχανεν ἔχων. <sup>20</sup> Καὶ αὗτη αὖ ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν στράτευμα. Ἐνταῦθα Κύρος, Σιλανὸν καλέσας, τὸν Ἀμβρακιώτην μάντιν, ἔδωκεν αὐτῷ δαρεικοὺς τρισχιλίους.

6. Ἡν δὲ τῆς χιονὸς τὸ βάθος ὄργυα.<sup>25</sup> Ἐνθα δὴ οἱ μὲν Καρδοῦχοι, ἐκλιπόντες τὰς οἰκίας, ἔχοντες καὶ γυναικας καὶ παῖδας, ἔφευγον ἐπὶ τὰ ὅρη. Τέλος δὲ εἶπεν. Εἶχον δὲ πάντες κράνη χαλκᾶ, καὶ χιτῶνας φοινικοῦς, καὶ κνημῖδας.

7. Τούτου τὸ εὑρος δύο πλέθρα. Ἐνταῦθα ἦσαν τὰ Συεννέτιος βασίλεια, τοῦ Κιλίκων βασιλέως· διὰ μέσης δὲ τῆς πόλεως ῥεῖ ποταμὸς, Κύδωνος ὄνομα, εὑρος δύο πλέθρων. Ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κράτος. Ἡν δὲ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη. Ὅτε δὲ ἀπέθησκεν, ἦν ἐτῶν ὡς τριάκοντα.

(L. 1.) Η. 3. 16. (3.) Η. 1. 7. (4.) Η. 1. 7. (7.) VI. 5. 24. (9.) IV. 2. 28. (10.) V. 5. 25. (13.) I. 2. 13. (18.) I. 1. 8. (20.) I. 1. 7. (21.) I. 7. 18. (23.) IV. 5. 4; I. 8. (25.) II. 3. 26. (26.) I. 2. 16. (28.) I. 2. 5; 2. 23. (31.) I. 10. 15; II. 6. 15. (32.) II. 6. 20.

8. Ἀγίας δὲ ὁ Ἄρκας, καὶ Σωκράτης ὁ Ἀχαιὸς, καὶ τούτω ἀπεθανέτην. Τούτων δὲ οὔθ' ὡς ἐν πολέμῳ κακῶν οὐδεὶς κατεγέλα, οὔτ' ἐς φιλίαν αὐτοὺς ἐμεμφέτος· ἥστην δὲ ἅμφω ἀμφὶ τὰ πέντε καὶ τριάκοντα ἔτη ἀπὸ γενεάς.

9. Ἐν δὲ ταῖς οἰκίαις ἦσαν αἵγεις, νῖες, βόες, ὄρνιθες, καὶ τὰ ἔκγονα τούτων. Ἐν δ' ἐν τῷ ιερῷ χωρῷ καὶ λειμῶν καὶ ἄλση καὶ ὄρη δένδρων μεστά, ἰκανά καὶ σύν καὶ αἴγας καὶ βοῦς τρέφειν.

10. Ἐντεῦθεν τῇ ὑστεραίᾳ ἀναγόμενοι πνεύματα πλεον καλῷ ἡμέρας δύο παρὰ γῆν. Καὶ παραπλέοντες εἴθερον<sup>10</sup> τὴν τ' Ιασονίαν ἀκτὴν, ἐνθα ἡ Ἀργὸς λέγεται ὄρμίσασθαι, καὶ τῶν ποταμῶν τὰ στόματα.

11. Καὶ ἐν τούτῳ Κλέανδρος ἀφικνεῖται, δύο τριήρεις ἔχων, πλοῖον δ' οὐδέν. Ἀλλὰ ταῦτα μὲν φευδῇ ἦν. Ἐπεὶ δ' ἦσαν ἀφανεῖς, διῆλθε λόγος, ὅτι διώκει αὐτοὺς<sup>15</sup> Κύρος τριήρειν. Οἱ πολέμιοι ἵππεῖς φεύγουσι κατὰ τοῦ πρανοῦς. Ἐπὶ δὲ τὸ κατεργάζεσθαι ὡν ἐπιθυμοῖ, συντομωτάτην ὥστο ὁδὸν εἶναι διὰ τοῦ ἐπιορκεῦν τε καὶ φεύδεσθαι καὶ ἔξαπατᾶν· τὸ δ' ἀπλοῦν καὶ τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἥλιθῳ εἶναι.<sup>20</sup>

12. Χαράδρα ἴσχυρῶς βαθεῖα. Αἱ δ' οἰκίαι ἦσαν καταγείοι, τὸ μὲν στόμα ὕσπερ φρέατος, κατω δ' εὔρεια. Καὶ ἦν δὲ τῇ ἀληθείᾳ ὑπέρ ἡμίσυ τοῦ ὄλου στρατεύματος Ἀρκάδες καὶ Ἀχαιοί. Κύρος γὰρ ἐπεμπε βίκους οἴνου ἡμιδεῖς πολλάκις, ὅπότε πανν ἥδιν λάβοι, λέγων, ὅτι<sup>25</sup> “οὐπω δὴ πολλοῦ χρόνου τούτου ἥδιονι οἴνῳ ἐπιτύχοι· τοῦτον οὖν σοι ἐπεμψε, καὶ δεῖται σου, τήμερον τούτου ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς.”

13. Ἀριθμὸς δὲ συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως, σταθμοὶ διακόσιοι δεκαπέντε, παρασάγγαι<sup>30</sup> χίλιοι ἑκατὸν πεντήκοντα πέντε, στάδια τρισμύρια τετρακισχίλια ἑξακόσια πεντήκοντα. Χρόνου πλῆθος τῆς ἀναβάσεως καὶ καταβάσεως, ἐνιαυτὸς καὶ τρεῖς μῆνες.

(L. 1.) Η. 6. 30. (5.) IV. 5. 25. (6.) V. 3. 11. (9.) VI. 2. 1. (13.) VI. 6. 5. (14.) Π. 4. 24. (15.) I. 4. 7. (16.) VI. 5. 31. (17.) Π. 6. 22. (21.) V. 2. 3; IV. 5. 25 (23.) VI. 2. 10. (24.) I. 9. 25. (29.) VII. 8. 26.

## XVI.

1. Ἐντεῦθεν δὲ κατέβαινεν εἰς πεδίον μέγα καὶ καλον, ἐπίρρυτον, καὶ δένδρων παντοδαπῶν ἔμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ σήσαμον καὶ μελίνην καὶ κέγχρου καὶ πυρούς καὶ κριθὰς φέρει. Ὁρος δ' αὐτὸν περιέχει ὄχυρὸν καὶ ὑψηλὸν πάντη ἐκ θαλάττης εἰς θάλατταν.

2. Μετὰ ταῦτα Κύρος ἔξελαύνει σταθμοὺς τέτταρας, παρασάγγας εἴκοσιν, ἐπὶ τὸν Χάλον ποταμὸν, ὅπτα τὸ εὑρος πλέθρου, πλήρη δ' ἵχθυων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον, καὶ ἀδικεῖν οὐκ εἴων, οὐδὲ τὰς περιστεράς.

3. Οἱ δὲ στρατιώται ὡς εἶδον τὸν Ξενοφῶντα, προσπίπτουσιν αὐτῷ πολλοὶ, καὶ λέγουσι· "Νῦν σοὶ ἔξεστιν, ὁ Ξενοφῶν, ἀνδρὶ γενέσθαι. Ἐχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἄνδρας τοσούτους. Νῦν δὲν, εἰ βούλοιο, σύ τε ἥμᾶς ὀνήσαις, καὶ ἡμεῖς σὲ μέγαν ποιήσαιμεν."

4. Ἐδάκρυε πολὺν χρόνον. Οἱ δὲ Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλῳ ἐπὶ τῶν ὁρέων. Καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ. Στρατοπεδευομένων δ' αὐτῶν, γίγνεται τῆς νυκτὸς χῶν πολλή.

5. Οὕτως ἀφίκοντο ἐπὶ τὸ στρατόπεδον πάντες σῶοι ὄντες. Ἡν δὲ τοῖς μὲν ὄφθαλμοῖς ἐπικούρημα τῆς χιόνος, εἴ τις μέλαν τι ἔχων πρὸ τῶν ὄφθαλμῶν πορεύοιτο. Ἐθύετο τῷ Διὶ τῷ Βασιλεῖ. Πέμφας Γλοῦν εἶπεν. Ἐνταῦθα ἦν πόλις ἐρημῇ, μεγάλῃ, ὄνομα δ' αὐτῇ Κορωνιώτῃ· περιερρέπει δ' αὕτη ὑπὸ τοῦ Μάσκα κύκλῳ.

6. Ἐντεῦθεν ἔξελαύνει σταθμοὺς δύο, παρασάγγας πεντεκαίδεκα, εἰς Ἰσσοὺς, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαιμόνα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρως παρῆσαν αἱ ἐκ Πελοποννήσου νῆες, τριάκοντα καὶ πέντε, καὶ ἐπ' αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. Ἡγεῖτο δ' αὐτῶν

(L. I.) L. 2. 22. (6.) I. 4. 9. (11.) VII. 1. 21. (16.) I. 3. 2: IV. 1. 11. (17.) IV. 2. 2. (18.) IV. 4. 8. (20.) V. 2. 32. (21.) IV. 5. 13. (23.) VII. 6. 44: I. 4. 16. (24.) I. 5. 4. (26.) I. 4. 1.

Ταμὼς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναῦς ἑτέρας Κύρου πέντε καὶ εἴκοσιν, αἱς ἐποιούσαι Μίλητον, ὅτε Τισσαφέρνει φίλη ἦν, καὶ συνεπολέμει Κύρῳ πρὸς αὐτόν. Παρῆν δὲ καὶ Χειρίσοφος ὁ Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετάπεμπτος ὑπὸ Κύρου, ἐπτάκοσίους ἔχων ὅπλίτας, ὃν ἐστρατήγει παρὰ Κύρῳ. Αἱ δὲ νῆες ὤρμουν παρὰ τὴν Κύρου σκηνήν.

## XVII.

1. Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἑλληνες διὰ Μακρώνων σταθμοὺς τρεῖς, παρασάγγας δέκα· τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμὸν, ὃς ὥριζε τὴν τῶν Μακρώνων καὶ τὴν τῶν Σκυθῶν. Τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς τέτταρας· ἡνίκα δὲ τὸν πέμπτον ἐπορεύοντο, εἶδον βασίλειόν τι, καὶ περὶ αὐτὸν κώμας πολλάς. Οὔδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχη ἐπαθεῖν οὐδεὶς οὐδὲν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναι τις ἐλέγετο.

2. Κατεπεμφθῇ ὑπὸ τοῦ πατρὸς σατράπης Λυδίας. Πάνυ ὀλίγοι ἀμφ' αὐτὸν κατέλειφθησαν. Ἐντεῦθεν ἄνθρωποι μὲν πάνυ ὀλίγοι ἐλήφθησαν, βόες δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα. Συλληφθήσεται.

3. Τοιγαροῦν κράτιστοι δὴ υπηρεταὶ παντὸς ἔργου<sup>20</sup> Κύρῳ ἐλέχθησαν γενέσθαι. Τί πραχθῆσται; Ὁ δὲ Κλέαρχος ἀκούσας ἐταράχθη σφοδραὶς καὶ ἐφοβεῖτο. Ἐτάχθησαν οὖν ἐπὶ τεττάρων· εἴχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ ἄλλοι στρατηγοί.<sup>25</sup>

4. Πολλάκις δὲ χῆνας ἡμιβράτους ἐπεμπεῖ, καὶ ἄρτων ἥμισεα, καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα. "Τούτοις ἡσθη Κύρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι." Ἡναγκάσθη διώκειν. Θώρακες αὐτοῖς ἐπορίσθησαν.

5. Καὶ λέγεται δεηθῆναι ἡ Κίλισσα Κύρου, ἐπιδεῖξαι

(L. 8.) IV. 8. 1. (11.) III. 4. 23. (14.) I. 8. 20. (16.) I. 9. 7. (17.) I. 8. 25: IV. 7. 14. (19.) VII. 2. 14. (20.) I. 9. 18. (21.) VII. 6. 8: II. 4. 18. (23.) I. 2. 15. (26.) I. 9. 26. (29.) III. 3. 12; 3. 20. (31.) I. 2. 14.

τὸ στράτευμα αὐτῆς. Ὁ Κλέαρχος οὐκ ἦθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξίον κέρας, φοβουμενος μὴ κυκλωθείη ἑκατέρωθεν· τῷ δὲ Κύρῳ ἀπεκρίνατο, ὅτι αυτῷ μέλοι, ὅπως καλῶς ἔχοι. Καὶ κατεκαύθη πᾶσα ἡ πόλις.

6. Δείσαντες μὴ ἀποκλεισθείσαν, φεύγουσιν ἀνὰ κράτος. Ἀναμνήσθητε γάρ, ἐν ποίοις τισὶν πράγμασιν ὅντες ἐτυγχάνετε. Τότε δὴ καὶ ἐγνώσθη, ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν.

7. Ἐντεῦθεν ὁ Ἡρακλεῖδης ἥχθεσθη τε, καὶ ἔδεισε μὴ 10 ἐκ τῆς Σεύθου φιλίας ἐκβληθείη. Οἱ μὲν δὴ στρατηγοὶ οὔτω ληφθέντες, ἀνήχθησαν ως βασιλέα, καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν.

8. Φαρναβάζῳ παραδοθήσεται. Καὶ ὅτε ἐξ Ἐφέσου δὲ ὠρμάτῳ Κύρῳ συσταθησόμενος, ἀετὸν ἀνεμιμνήσκετο 15 ἑαυτῷ δεξιὸν φθεγγόμενον.

9. Τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι, οὐδὲ τῇ τρίτῃ. Φάνητε τῶν λοχᾶγων ἄριστοι. Οἱ δὲ στρατιῶται συλλεγέντες ἐβουλεύοντο, τὴν λοιπὴν πορείαν πότερον κατὰ γῆν ἢ κατὰ θάλατταν χρὴ πορευθῆναι ἐκ τοῦ Πόνωτου. Ἐβουλευόμεθα ξὺν τοῖς Κερασουντίοις, ὅπως ἀνταφείησαν οἱ τῶν Ἑλλήνων νεκροί.

10. Ἐπεὶ δὲ ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισταφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἰσω, Πρόξενος Βοιώτιος, Μένων Θετταλὸς, Ἀγίας Ἀρκὰς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιός· οἱ δὲ λοχᾶγοι ἐπὶ ταῖς θύραις ἔμενον. Οὐ πολλῷ δὲ ὑστερον, ἀπὸ τοῦ αὐτοῦ σημείου, οἱ τ' ἔνδον ξυνελαμβάνοντο, καὶ οἱ ἔξω κατεκόπησαν.

### XVIII.

1. Οἱ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει. Οἱ γὰρ πολέμιοι ἀνατεθαρρήκασιν. Οἱ δὲ πολέμιοι ἐπιωρκήκατί τε, καὶ τὰς σπονδὰς καὶ τοὺς ὄρκους λελύκασιν. Ἐγώ σε, ὡς Φαλινε, ἀσμενος ἑώρακα, οἴμαι

(L. 1.) I. 8. 13. (4.) V. 2. 27. (5.) IV. 3. 21. (6.) VII. 6. 24. (7.) II. 4. 22. (9.) VII. 5. 6. (10.) II. 6. 1. (13.) VII. 2. 14; VI. 1. 23. (16.) III. 4. 37. (17.) III. 1. 24; VI. 2. 4. (20.) V. 7. 20. (22.) II. 5. 31. (23.) I. 6. 9. (29.) VI. 4. 12; III. 2. 10. (31.) II. 1. 16.

δὲ καὶ οἱ ἄλλοι πάντες. Κύρος δὲ, ἔχων οὖς εὑρηκα, ὠρμάτῳ ἀπὸ Σάρδεων. Ἡ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἥδη ἀπολώλεκεν.

2. Ἀπολεοίπασιν ήμάς Ξενίας καὶ Πασίων. Βασιλεὺς νικᾶν ἡγεῖται, ἐπεὶ Κύρον ἀπέκτονεν. Καὶ στήλη ἔστηκε παρὰ τὸν ναὸν, γράμματα ἔχουσα. Εἰσὶ μὲν γὰρ ἥδη ἔγγυς αἱ Ἑλληνίδες πόλεις· τῆς δὲ Ἑλλάδος Λακεδαιμόνιοι προεστήκασιν. Προηγεῖσθε τὴν πρὸς τοὺς ἐναντίους, ως μὴ ἐστήκωμεν, ἐπεὶ ὥφθημεν καὶ εἴδομεν τοὺς πολεμίους.

3. Ἐνθα δὴ προσέρχεται τῷ Ξενοφῶντι τῶν πελταστῶν τις ἀνὴρ, Ἀθήνησι φάσκων δεδουλευκεῖναι, λέγων, ὅτι γιγνώσκοι τὴν φωνὴν τῶν ἀνθρώπων. Πρὶν δὲ πεντεκαΐδεκα στάδια διεληλυθέναι, ἐνέτυχον ἥδη νοσροῖς.

4. Μετὰ ταῦτα οὕτε ζῶντα Ὁρόντην οὕτε τεθνηκότα 15 οὐδεὶς εἶδε πώποτε, οὐδὲ ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἴκαζον δὲ ἄλλοι ἄλλως· τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη. Ἀκούσας ταῦτα ὁ Κλέανδρος εἶπεν, ὅτι Δέξιππον μὲν οὐκ ἐπαινοίη, εἰ ταῦτα πεποιηκὼς εἴη. Τῇ δ' ὑστεραίᾳ ἤκεν ἄγγελος λέγων, ὅτι λελοιπὼς εἴη Συέν-20 νεσις τὰ ἄκρα, ἐπεὶ ἥσθετο ὅτι τὸ Μένωνος στράτευμα ἥδη ἐν Κιλικίᾳ ἦν εἰσω τῶν ὁρέων. Πάντες δὲ φοντο ἀπολαύναι, ως ἑαλωκύιας τῆς πόλεως. "Αμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἥξειν.

5. Τούς τε πολεμίους ἐπεποιήκεσαν θρασυτέρους. Εἰ-25 λήφεσαν πρόβατα πολλά. Ἐτεόνικος είστηκει παρὰ τὰς πύλας. Καὶ Χειρίσοφος μὲν ἥδη τετέλευτήκει, φάρμακον πιὼν, πυρέττων· τὰ δ' ἐκείνου Νέων ὁ Ἀσιναῖος παρελαβεν. Καὶ ἄλλος ἀναβεβήκει, καὶ ἥλωκει τὸ χωρίον, ως ἐδόκει. Συνεβούλευσεν οὖν αὐτῷ θύεσθαι καθὰ εἰώθει. 30 Χιτωνίσκους δὲ ἐνεδεδύκεσαν ὑπὲρ γονάτων.

6. Πάνθ' ἡμῖν πεποίηται. "Ω θαυμασιώτατε ἀνθρω-

(L. 1.) I. 2. 5. (2.) III. 1. 33. (4.) I. 4. 8; II. 1. 11. (5.) V. 3. 13. (6.) VI. 6. 12. (8.) VI. 5. 10. (11.) IV. 8. 4. (13.) VI. 5. 5. (15.) I. 6. 11. (18.) VI. 6. 25. (19.) I. 2. 21. (22.) VII. 1. 19. (23.) III. 1. 13. (25.) V. 4. 18; VI. 6. 5. (26.) VII. 1. 12. (27.) VI. 4. 11. (29.) V. 2. 15. (30.) VII. 8. 4. (31.) V. 4. 13. (32.) I. 8. 12; III. 1. 27.

πε, σύ γε οὐδὲ ὄρῶν γιγνώσκεις, οὐδὲ ἀκούων μέμνησαι.  
"Οπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, ἡς κέκτη-  
σθε, καὶ ὑπὲρ ἡς ὑμᾶς ἐγὼ εὐδαιμονίζω. "Οστις τε ὑμῶν  
τοὺς οἰκείους ἐπιθῦμεῖ ἵδειν, μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι·  
5 οὐ γὰρ ἔστιν ἄλλως τούτου τυχεῖν· δόστις τε ζῆν ἐπιθῦ-  
μεῖ, πειράσθω νικᾶν.

7. Ὁμολογεῖς οὖν, περὶ ἐμὲ ἄδικος γεγενῆσθαι; "Ωστε  
ἔγωγε, ἐξ ὧν ἀκούω, οὐδένα κρίνω ὑπὸ πλειόνων πεφιλῆ-  
σθαι αὔτε Ἑλλήνων οὔτε βαρβάρων. Νῦν μὲν ἡμᾶς  
10 ὑπάγεται μένειν, διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα.

8. Αἱ δὲ κῶμαι, ἐν αἷς ἐσκήνουν, Παρυσάτιδος ἥσαν,  
εἰς ζώνην δεδομέναι. Μετὰ ταῦτα περιέμενον Τισσαφέρ-  
νην οἵ τε Ἑλληνες καὶ Ἀριαῖος, ἔγγὺς ἀλλήλων ἐστρατο-  
πεδευμένοι, ἡμέρας πλείους ἡ εἴκοσιν. Οὗτος δὲ τεταγμέ-  
15 νος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ, τοῦ ἱππικοῦ ἀρχῶν· ὡς  
δ' ἥσθετο Κύρου πεπτωκότα, ἔφυγεν. Ἐπειδὴ δὲ ἔως  
ἔγενετο, διέβαινον τὴν γέφυραν, ἐξευγμένην πλοίοις τριά-  
κοντα καὶ ἑπτά.

9. Ἐγὼ αὐτὸν εἶδον, ὁσπερ Λυδὸν, ἀμφότερα τὰ ὡτα  
20 τετρυπημένον. "Αμα δ' ἔδειξε συντετριμένους ἀνθρώπους  
καὶ σκέλη καὶ πλευράς. Πορευόμενοι δ' ἐντυγχάνουσι  
λόφῳ ὑπὲρ τῆς ὁδοῦ κατειλημμένῳ ὑπὸ τῶν πολεμίων, οὓς  
ἡ ἀποκόψαι ἦν ἀνάγκη, ἡ διεξένχθαι ἀπὸ τῶν ἄλλων  
Ἑλλήνων.

25 10. Καὶ ἐπεὶ ἥχθησαν παρὰ Ξενοφῶντα, ἐρωτᾷ αὐ-  
τοὺς, εἴ που ἥσθηται ἄλλου στρατεύματος ὅντος Ἑλλη-  
νικοῦ. Οἱ δὲ ἔλεγον πάντα τὰ γεγενημένα, καὶ νῦν ὅτι  
πολιορκοῦνται ἐπὶ λόφου, οἱ δὲ Θράκες πάντες περικεκυ-  
κλωμένοι εἰεν αὐτούς.

20 11. Ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὑνοιάν τε καὶ  
πιστότητα. Αἱ οἰκίαι κύκλῳ περιεσταύρωντο μεγάλοις  
σταυροῖς τῶν προβάτων ἔνεκα. Οἱ γὰρ μάντεις ἀποδε-  
δειγμένοι ἥσαν, ὅτι μάχη μὲν ἔσται, τὸ δὲ τέλος καλὸν

(L. 2.) I. 7. 3. (3.) III. 2. 39. (7.) I. 6. 8; 9. 28. (9.) II. 4. 3. (11.) I. 4. 9. (12.)  
II. 4. 1. (14.) I. 9. 31. (16.) II. 4. 24. (19.) III. 1. 31. (20.) IV. 7. 4. (21.) IV. 2  
10. (25.) VI. 3. 10. (30.) I. 8. 29. (31.) VII. 4. 14. (32.) V. 2. 9.

τῆς ἔξοδου. Αἱ πύλαι ἐκέκλειντο, καὶ ἐπὶ τῶν τειχῶν  
ὅπλα ἐφαίνετο.

12. Ἐντεῦθεν διέπλευσαν εἰς Λάμψακον· καὶ ἀπαντᾶ  
τῷ Ξενοφῶντι Εὔκλειδης μάντις Φλιάσιος, ὁ Κλεαγόρου  
νῦν τοῦ τὰ ἐνυπνία ἐν Λυκείῳ γεγραφότος. Οὗτος συνῆ-  
δετο τῷ Ξενοφῶντι, ὅτι ἐσεσωστο· καὶ ἡρώτα αὐτὸν,  
πόσον χρυσίον ἔχει.

13. Καὶ ἄμα ταῦτα ποιούντων ἡμῶν εὐθὺς Ἀριαῖος  
ἀφεστήξει· ὡστε φίλος ἡμῶν οὐδεὶς λελείφεται. Εἰ γάρ  
τινα ἄλλήλοις μάχην συνάψετε, νομίζετε, ἐν τῇδε τῇ ἡμέρᾳ 10  
ἔμε τε κατακεκόψεσθαι, καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὑστερον.

## XIX.

1. Οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἴστανται, ἀλλὰ φεύ-  
γουσιν. Ἄλλὰ μὴν καὶ τοῦτο γε ἐπίστασθε, ὅτι βορέας  
μὲν ἔξω τοῦ Πόντου εἰς τὴν Ἑλλάδα φέρει, νότος δὲ εἴσω  
εἰς Φάσιν· καὶ λέγετε, ὅταν βορρᾶς πνέῃ, ὡς καλοὶ πλοῖ 15  
εἴσων εἰς τὴν Ἑλλάδα. Ἄλλ' ἐγώ φημι, ταῦτα μὲν φλυ-  
αρίας εἶναι. Καὶ ἰσθαι αὐτὸς τὸ τραῦμα φησίν. Ἀμα  
δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον, ὅτι  
Κύρος οὔτε ἄλλον πέμποι σημανοῦντα, ὅ τι χρὴ ποιεῖν,  
οὔτε αὐτὸς φαίνοιτο. 20

2. Τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων τις, ὡς  
εἶδε τὸν Κλέαρχον διελαύνοντα, ἵησι τῇ ἀξινῇ. Ἡν οὖν  
σωφρονῆτε, τοῦτον τάνατία ποιήσετε, ἢ τοὺς κύνας ποι-  
οῦσι· τοὺς μὲν γὰρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας  
διδέασι, τὰς δὲ νύκτας ἀφιάσι· τοῦτον δὲ, ἢν σωφρονῆτε, 25  
τὴν νύκτα μὲν δήσετε, τὴν δὲ ἡμέραν ἀφήσετε.

3. Δίδωσι δὲ αὐτῷ Κύρος μυρίους δαρεικούς. Καὶ τὸν  
ἡγεμόνα δησάντες παραδιδόσιν αὐτοῖς.

4. Ἀλλήλοις συμμιγνύασιν. Καὶ αὐτόν τε τὸν Σμί-  
κρητα ἀποκτινύασι, καὶ τοὺς ἄλλους πάντας. Τὰ ση- 30  
μεῖα δεικνύουσι τῆς καταβάσεως. Τοῦτο δὲ λέγοντος

(L. 1.) VI. 2. 8. (3.) VII. 8. 1. (8.) II. 4. 5. (9.) I. 5. 16. (12.) I. 10. 1. (13.)  
V. 7. 7. (16.) I. 3. 18. (17.) I. 8. 26; II. 1. 2. (21.) I. 5. 12. (22.) V. 8. 24. (27.)  
II. 6. 4; IV. 2. 1. (29.) IV. 6. 24; VI. 3. 5. (30.) VI. 2. 2. (31.) III. 2. 9.

αὐτοῦ, πτάρνυται τις· ἀκούσαντες δ' οἱ στρατιῶται, πάντες μιᾶς ὄρμῆς προσεκύνησαν τὸν θεόν.

5. Κραυγὴ πολλῆ ἐπιάσιν. Ἡμεῖς, ἦν σωφρονῶμεν, ἀπιμεν εὐτεῦθεν ἐκ τῆς τούτων ἐπικρατείας. Ἐξαγγέλλει τις τῷ Σενοφῶντὶ δέ, εἰ εἰσεισι, συλληφθῆσεται.

6. Κύρος δὲ, ψιλῇ εἶχων τὴν κεφαλὴν, εἰς τὴν μάχην καθίστατο. Οὐκ ἐδύνατο καθεῦδειν. Ἐντεῦθεν ἐπορεύοντο ως ἐδύναντο τάχιστα. Ἐκ τούτου Σενοφῶν ἀνίσταται, ἐσταλμένος ἐπὶ πόλεμον ως ἐδύνατο κάλλιστα. 10 "Ἐρώτα τούτου," ἔφη, "αὐτὸς, τί ἀντιτετάχαται, καὶ χρήζουσιν ἡμῖν πολέμιοι εἶναι." Ως αὐτὸς ἔφησθα. Ταῦτα εἰπὼν, ἐπήρετο τὸν Μηδοσάδην, εἰ, ἀληθῆ ταῦτ' εἴη· οὐδὲ ἔφη. Ἐπήρετο αὐτὸν, εἰ διπλιτεύοι· οὐκέτι ἔφη.

7. Οὐκέτι ἐπετίθεντο οἱ πολέμιοι τοῖς καταβαίνουσι, 15 δεδοικότες μὴ ἀποτμηθείησαν. Ρίψαντες γάρ τοὺς πορφυροὺς κάνδυς, ὅπου ἔτυχεν ἔκαστος ἑστηκώς, ἵεντο, ὁσπερ ἀν δράμοι τις περὶ νίκης. Καὶ τῷ κωμαρχῇ ἐδίδοσαν λαμβάνειν, δὲ τι βουλοίσθι. Καὶ μισθὸν μὲν οὐκ ἐδίδου ὁ Ἀναξίβιος. Μετὰ ταῦτα ἐδίδοτο λέγειν τῷ βουλομένῳ.

20 8. Καὶ ἀποτέμνοντες τὰς κεφαλὰς τῶν νεκρῶν, ἐπεδείκνυσαν τοῖς τε Ἑλλησι καὶ τοῖς ἑαυτῶν πολεμίοις, καὶ ἄμα ἔχόρευον, νόμῳ τινὶ ἀδοντες. Ἡν δὲ χιῶν πολλὴ, καὶ ψύχος οὕτως ὥστε τὸ ὄντωρ, δὲ ἐφέροντο ἐπὶ δεῖπνου, ἐπήγυντο. Οὐδεὶς ἀπῆι πρὸς βασιλέα. Τιμεῖς δὲ οὐκ ἦτε 25 εἰς τὴνδε τὴν χώραν.

9. Οἱ δὲ πολέμιοι, ως ἤρξαντο θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλῃ ἐτράπετο. Καὶ ἄμα ταῦτ' εἰπὼν ἀνέστη. Κύρος δὲ οὖν ἀνέβη ἐπὶ τὰ δρη. Ως δὲ ἀνέβησαν, θύσαντες καὶ τρόπαιον στησάμενοι, κατέβησαν εἰς 30 τὸ πεδίον, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν γέμουσας ἥλθον. Ἀφίκοντο εἰς τὰς κώμας· καὶ ἱατροὺς κατέστησαν ὀκτὼ, πολλοὶ γάρ ἦσαν οἱ τετρωμένοι.

(L. 3.) I. 7. 4: VII. 6. 42. (4.) VII. 2. 14. (6.) I. 8. 6. (7.) III. 1. 11; 4. 44. (8.) III. 2. 7. (10.) IV. 8. 5. (11.) VII. 7. 9. (12.) VII. 2. 25. (13.) V. 8. 5. (14.) III. 4. 29. (15.) I. 5. 8. (17.) IV. 5. 32. (18.) VII. 1. 7. (19.) VII. 3. 13. (20.) V. 4. 17. (22.) VII. 4. 3. (24.) I. 9. 29: VII. 7. 6. (26.) IV. 8. 19. (27.) III. 1. 47. (28.) I. 2. 22: IV. 6. 27. (31.) III. 4. 30.

10. Οἱ δὲ ὄπλιται ἔθεντο τὰ ὄπλα. Τοῖς τελευταῖοις ἐπέθεντο, καὶ ἀπέκτεινά τινας. Ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρεδόσαν τῷ Δρακοντίῳ. Ἐπεὶ δὲ ταῦτα εκηρύχθη, ἐγνωσαν οἱ στρατιῶται, ὅτι κενὸς ὁ φόβος εἴη, καὶ οἱ ἄρχοντες σῶοι. Καὶ ἵπποι ἥλωσαν εἰς 5 εἴκοσι, καὶ ἡ σκηνὴ ἡ Τιριβάζου ἑάλω. Κύρος τε καταπήδησας ἀπὸ τοῦ ἄρματος, τὸν θωράκα ἐνέδυ.

11. Κύρος δὲ, συγκαλέσας τοὺς στρατηγοὺς, εἶπεν· "Απολελοίπασιν ἡμᾶς Σενίας καὶ Πασίων· ἀλλ' εὐ γε μέντοι ἐπιστάσθωσαν, ὅτι οὔτε ἀποδέδρακάσιν, οἵδα γάρ ιο ὅπη οὐχορταί· οὔτε ἀποπεφυγάσιν, ἔχω γάρ τριήρεις, ὥστε ἐλειν τὸ ἐκείνων πλοῖον."

12. Σενοφῶν δὲ ἐπεὶ εἶδε Χαρμίνον καὶ Πολύνικον, "Ταῦτα," ἔφη, "καὶ σέσωσται δι' ὑμᾶς τὴν στρατιᾶ, καὶ παραδίδωμι αὐτὰ ἐγὼ ὑμῖν· ὑμεῖς δὲ διαθέμενοι διάδοτε 15 τὴν στρατιᾶ." "Ιθὶ δὴ, ἀναμνήσθητι, πῶς μέγα ἡγοῦν τότε καταπράξασθαι, ἃ νῦν καταστρεψάμενος ἔχεις. Νῦν μὲν οὖν ἄπιτε καταλιπόντες τόνδε τὸν ἄνδρα· ὅταν δὲ ἐγὼ κελεύσω, πάρεστε πρὸς τὴν κρίσιν. Ἄλλὰ ίόντων, εἰδότες ὅτι κακίους εἰσὶ περὶ ὑμᾶς, η ἡμεῖς περὶ ἐκείνους.

13. "Ως δὲ ἡν ἥλιος ἐπὶ δυσμαῖς, ἀνέστησαν οἱ Ἑλληνες, καὶ εἶπον, ὅτι ὥρα νυκτοφύλακας καθιστάναι, καὶ σύνθημα παραδιδόναι. Καὶ τελευτῶν ἐχαλέπαινεν· οἱ δὲ σφάττειν ἐκέλευνον· οὐ γὰρ ἀν δύνασθαι πορευθῆναι. Τὸ δὲ στράτευμα ὁ σύντος ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν, εἰ μὴ 25 ἐν τῇ Λυδίᾳ ἀγορᾷ, ἐν τῷ Κύρου βαρβαρικῷ. Ἐγὼ οὖν φημι, ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην ποταμόν.

14. Καὶ τοὺς τῶν Ἑλλήνων στρατηγοὺς ἐκέλευεν ὄπλιτας ἀγαγεῖν, τούτους δὲ θέσθαι, τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνήν. Τὴν δίκην ἔφη χρήζειν ἐπιθεῖναι αὐτῷ. 30 Οὐκ ἦθελε τοὺς φεύγοντας προέσθαι.

15. Ἐνταῦθα ἀφικνεῖται Ἐπύαξα, ἡ Συεννέστιος γυνὴ, τοῦ Κιλίκων βασιλέως, παρὰ Κύρου· καὶ ἐλέγετο Κύρῳ

(L. 1.) V. 2. 19: IV. 1. 10. (2.) IV. 8. 26. (3.) II. 2. 21. (5.) IV. 4. 21. (6.) I. 8. 3. (8.) I. 4. 8. (13.) VII. 7. 56. (16.) VII. 7. 27. (17.) VI. 6. 26. (19.) I. 4. 8. (21.) VII. 3. 34. (23.) IV. 5. 16. (24.) I. 5. 6. (26.) I. 4. 14. (28.) I. 6. 4. (30.) I. 3. 20. (31.) I. 9. 9. (32.) I. 2. 12.

δοῦναι χρήματα πολλά. "Ωστε ὥρα καὶ σοὶ ἐπιδείκνυσθαι τὴν παῖδειαν! Τίς γὰρ ἔθελήσει κήρυξ ἵέναι, κήρυκας ἀπεκτόνως; Αὐτὸς δὲ οὐκ ἔφη ἵέναι.

16. Διελέγοντό τε ἑαυτοῖς, καὶ ἐγέλων ἐφ' ἑαυτοῖς,  
καὶ ὡρχοῦντο ἐφιστάμενοι, ὅπου τύχοιεν, ὥσπερ ἄλλοις  
ἐπιδεικνυμένοι. Καὶ ἀναβάντες ἐπὶ τοὺς ἵππους, ὥχοντο  
ἀπελαύνοντες εἰς τὸ ἑαυτῶν στρατόπεδον. Καὶ δέδοικα,  
μὴ συσταντες ἀθρῷ που κακὸν τι ἐργασώνται οἱ πολέμιοι. Τῆς νυκτὸς ἀποδρᾶς ὁχετο.

17. Ἐμελετῷ τοξευειν ἀνώ ἴεντες μάκραν. Ἐνταῦθ' ἔμειναν ἡμέρας ἑπτά· καὶ Ξενίας ὁ Ἀρκὰς στρατηγὸς καὶ Πασίων ὁ Μεγαρεὺς, ἐμβάγτες εἰς πλοῖον, καὶ τὰ πλεῖστου ἄξια ἐνθέμενοι, ἀπέπλευσαν. Τοὺς μὲν ὄπλίτας αὐτοῦ ἐκέλευσε μεῖναι, τὰς ασπίδας πρὸς τὰ γόνατα θέντας. Ἀκούσαντες ταῦτα, καὶ δεξιας δόντες καὶ λαβόντες, ἀπῆλαυνον· καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ τῷ στρατοπέδῳ. Οἱ μέντοι Ξενοφῶν, ἀναγνοῦντι τὴν ἐπιστολὴν, ἀνακοινούται Σωκράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας. Ἐπορεύοντο ἔχοντες ἡγεμόνα τὸν ἀλόντα ἀνθρωπον.

18. Καὶ ἀνεμος βορρᾶς ἐναντίος ἐπνει, παντάπασιν ἀποκαίων πάντα, καὶ πηγνὺς τοὺς ἀνθρώπους. Ταῦτα δὲ λέγων, θορύβου ἥκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἥρετο, τίς ὁ θόρυβος εἴη. "Ωιχετο τῆς νυκτὸς ἀπίων. Ἐδόκει γὰρ, εἰς τὴν ἐπιοῦσαν ἔω ἥξειν βασιλέα σὺν τῷ στρατεύματι μαχούμενογ.

19. Τὰς δὲ ὡτίδας, ἃν τις ταχὺ ἀνιστῇ, ἔστι λαμβάνειν· πέτονται γὰρ βραχὺ, ὥσπερ πέρδικες, καὶ ταχὺ ἀπαγορεύουσι· τὰ δὲ κρέα αὐτῶν ἥδιστα ἦν. Πειράσομαι, ὅ τι ἀν δύνωμαι, ὑμᾶς ἀγαθὸν ποιεῖν. "Ἐπεμψε  
με Ἀριαῖος καὶ Ἀρτάοζος, πιστοὶ ὄντες Κύρῳ· καὶ ὑμῖν εὔνοι, καὶ κελεύουσι φυλάττεσθαι, μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ.

(L. 1.) IV. 6. 16. (2.) V. 7. 30. (3.) I. 3. 8. (4.) V. 4. 34. (6.) VII. 6. 42. (7.) VII. 3. 47. (9.) IV. 6. 3. (10.) III. 4. 17. I. 4. 7. (13.) I. 5. 13. (15.) VII. 3. 1. (17.) III. 1. 5. (18.) IV. 4. 19. (20.) IV. 5. 3. (21.) I. 8. 16. (23.) IV. 7. 27. I. 7. 1. (26.) I. 5. 3. (28.) VI. 1. 32. (29.) II. 4. 16.

20. Καὶ οὐκ ἔφασαν ἵέναι, ἐὰν μή τις αὐτοῖς χρήματα διδῷ. "Ωστε οὐ τοῦτο δέδρικα, μὴ οὐκ ἔχω ὅ τι δῶ ἐκάστῳ τῶν φίλων, ἀν εὐ γενηται, ἀλλὰ μὴ οὐκ ἔχω ἱκανους, οἵ δῶ. Ἐπεὶ δὲ ἔξηλθον, ὁ Ἀναξίβιος ἐκλεισε τὰς πύλας, καὶ ἐκηρυξεν, ὅτις ἀν ἀλῷ ἔνδον ὧν τῶν στρατιωτῶν, ὅτι πεπράστεαι. Καὶ ὑμεῖς μὲν μη ἐκδωτέ με, ἐγὼ δὲ ἐμαυτὸν, ὥσπερ Ξενοφῶν λέγει, παρασχησω κρινάντι Κλεάνδρῳ, ὅ τι ἀν βούληται, ποιησαι. "Ιωμεν ἐπὶ τοὺς ἄνδρας. Σεύθης δέ φησιν, ἀν πρὸς ἐκείνον ἵητε, εὐ ποιήσειν ὑμᾶς.

21. Ταῦτ' ἐγὼ ἔσπευδον, καὶ διὰ τοῦτο σε οὐχ ὑπέμενον, εἴ πως δυναίμην φθάσαι, πρὶν κατειλῆθαι τὴν ὑπερβολήν· οἱ δὲ ἡγεμόνες, οὓς ἔχομεν, οὐ φασιν εἶναι ἄλλην ὄδον. Συγκαλέσαντες τοὺς στρατηγοὺς ἐβούλευοντο, ὅπως ἀν κάλλιστα διαβαίεν, καὶ τούς τε ἔμπροσθεν νικῶν καὶ ὑπὸ τῶν ὄπισθεν μηδὲν πασχοιεν κακόν.

22. "Οπως φόβον ἔνθειη καὶ ἄλλοις. Τέλος ἀπεδείξαντο οἱ μάντεις πάντες γνώμην, ὅτι οὐδαμῇ προσίοντο οἱ θεοὶ τὸν πόλεμον. Ἐπεδειξεν αὐτὸν, ὅτι περὶ πλείστου ποιοῦτο, εἴ τῳ σπείσαιτο, καὶ εἴ τῳ σύνθοιτο, καὶ εἴ τῳ ὑποσχοιτό τι, μηδὲν ψεύδεσθαι.

23. Ἡρώτων ἐκείνοι, εἴ δοιεν ἀν τούτων τὰ πιστά· οἱ δὲ ἔφασαν, καὶ δοῦναι καὶ λαβεῖν ἔθελειν. Ἐντεῦθεν διδόαστιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἑλλησιν, οἱ δὲ Ἑλληνες ἐκείνοις Ἑλληνικήν.

24. "Ενθα δὴ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς, πρεσβύτατος ὧν, ὅτι πρόσθεν ἀν ἀποθάνοιεν, ἢ τὰ ὄπλα πάραδοιησαν. Ἄλλ, οἷμαι, εἰ ἐδίδου, ἐπὶ τουτῷ ἀν ἐδίδου, ὅπως ἐμοὶ δοὺς μεῖον, μὴ ἀποδοίη ὑμῖν τὸ πλεῖον. Ο δὲ Κλέαρχος ἐβούλευετο, Πρόξενον καλέσας (πλησιάτας τοῦ γὰρ ἦν), εἰ πέμποιεν τινας, ἢ πάντες ἵοιεν ἐπὶ τὸ στρατόπεδον ἀρήξοντες.

(L. 1.) I. 4. 12. (2.) I. 7. 7. (4.) VII. 1. 36. (6.) VI. 6. 18. (8.) VI. 5. 21. (9.) VII. 3. 4. (11.) IV. 1. 21. (14.) IV. 3. 14. (17.) VII. 4. 1. V. 5. 3. (19.) I. 9. 7. (22.) IV. 8. 7. (26.) II. 1. 10. (28.) VII. 6. 16. (29.) I. 10. 5.

## XX.

1. Καὶ ἄλλοι δὲ ἐφέστασαν ἔχω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλὲς ἐν τοῖς δένδροις ἑστάναι πλεῖον ἢ τὸν ἕνα λόχον. Καὶ νῦν δύο καλώ τε κάγαθὸς ἄνδρε τεθνατον, καὶ οὗτε ἀνελεσθαι οὔτε θάψαι αὐτὸς ἐδυνάμεθα. "Ανδρες στρατιώται, τῶν Ἀρκάδων οἱ μὲν τεθνάσιν, οἱ δὲ λοιποὶ ἐπὶ λόφου τινὸς πολιορκοῦνται.
2. Ἐδάκρυε πολὺν χρόνον ἐστώς. Εὐθὺς δ' ἐκεῖνος απελαύνει τοὺς περιεστῶτας τῶν στρατιωτῶν, καὶ λέγοντας, ὅτι δημοσίᾳ ταῦτ' εἶη. "Ελεγεν, ὅτι οἰοίτο τεθνεώτας πολλοὺς εὐρήσειν.

3. Πολλὰς προφάσεις Κύρος εὑρισκεν, ὡς καὶ σὺ εὖ οἴσθα. Κλέαρχε καὶ Πρόξενε, καὶ οἱ ἄλλοι οἱ παροντες Ἑλληνες, οὐκ ἴστε, ὅτι ποιεῖτε. "Ω ἄνδρες, οἱ πολέμοι ήμῶν οὐκ ἴσασι πω τὴν ὑμετέραν συμμαχίαν. Σύνοιδα 15 ἔμαυτῷ πάντα ἐψευσμένος αὐτον.

4. Ισθι μέντοι ἀνόητος ὁν, εἰ οἴει, τὴν ὑμετέραν ἀρετὴν περιγενεσθαι ἀν τῆς βασιλέως δυνάμεως. Εὐ γὰρ ἴστε, ὅτι τὴν ἐλευθερίαν ἐλοίμην ἀν, ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασιών. ὅπως δὲ καὶ εἰδῆτε, εἰς οίον ἔργον ἀγῶνα, ἐγὼ ὑμᾶς εἰδὼς διδάξω.

5. Παρῆν δὲ καὶ Σεύθης, βουλόμενος εἰδέναι τί πραχθήσεται. Ἐπεμελεῖτο, ὅτι ποιήσει βασιλεύς· καὶ γὰρ ἥδει αὐτὸν, ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. Οὐ γὰρ ἥδεσαν αὐτὸν τεθνηκότα. Δεδιώς, μὴ γένηται 25 ταῦτα.

6. Ο δὲ Ξενοφῶν ἡπορεύτο, ὅτι ποιήσοι· καὶ γαρ ἐτύγχανεν, ὡς τιμώμενος, ἐν τῷ πλησιατάτῳ δίφρῳ Σεύθη καθήμενος. Ἐνταῦθ' ἐκτραπόμενοι ἐκάθηντο, καὶ οὐκ ἔφασαν πορεύεσθαι.

7. Κύρος δὲ αὐτός τε ἀπέθανε, καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ. "Αλλὰ κατακείμεθα,

(1.) IV. 7. 9. (3.) IV. 1. 19. (4.) VI. 3. 12. (7.) I. 3. 2: VI. 6. 6. (9.) VII. 4. 19.  
(11.) II. 3. 21. (12.) I. 5. 16. (13.) VII. 3. 35. (14.) I. 3. 10. (16.) II. 1. 13. (17.) I. 7. 3. (21.) VII. 6. 8. (22.) I. 8. 21. (24.) I. 10. 18: V. 6. 17. (26.) VII. 3. 29.  
(28.) IV. 5. 15. (30.) I. 8. 27. (31.) III. 1. 14.

ώσπερ ἔξον ἡσυχίαν ἄγειν. Καὶ θαμητὰ πάρηγγελλεν ὁ Ξενοφῶν ὑπομενειν, ὅτε οἱ πολέμοι ισχῦρῶς ἐπικέοιντο.

## XXI.

1. Καὶ ἔως γε μένομεν αὐτοῦ, σκεπτέον μοι δοκεῖ εἶναι, ὅπως ἀσφαλεστατα μένωμεν. Ἐκ τούτου Ξενοφῶντι ἐδόκει διώκτεον εἶναι· καὶ ἐδίωκον. Τῇ δ' υστεραίᾳ ἐδόκει 5 πορευεῖτο εἶναι, ὅπη δύναιντο τάχιστα, πρὶν ἡ συλλεγήναι τὸ στράτευμα πάλιν.

2. Ἡμῖν δέ γε οἴμαι πάντα ποιητέα, ὡς μήποτ' ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ μᾶλλον, ἦν δυνώμεθα, ἐκεῖνοι ἐφ' ἡμῖν. Ἄλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησο-10 μεθα, πάντα ποιητέον. Ομως δὲ λεκτέα, ἀ γιγνώσκω. εμπειρίος γάρ εἴμι καὶ τῆς χώρας τῶν Παφλαγόνων, καὶ τῆς δυνάμεως.

## XXII.

Ἐπεὶ δὲ σπουδαι τ' ἐγένοντο καὶ ἐπαιώνισαν, ἀνεστησαν πρῶτον μὲν Θράκες, καὶ πρὸς αὐλὸν ὠρχησαντο σὺν 15 τοῖς ὄπλοις, καὶ ἥλλοντο ὑψηλά τε καὶ κούφως, καὶ ταῖς μαχαιραῖς ἔχρωντο· τελος δὲ ὁ ἔτερος τὸν ἔτερον παίειν, ὡς πᾶσιν ἐδόκει πεπληγεναι τὸν ἄνδρα· ὁ δ' ἐπεσε τεχνικῶς πως. Καὶ ἀνεκραγον οι Παφλαγόνες. Καὶ ὁ μὲν σκυλεύσας τὰ ὄπλα τοῦ ἔτερου, ἔξηει ἄδων τὸν Σιτάλκαν· 20 ἄλλοι δὲ τῶν Θρακῶν τὸν ἔτερον ἐξέφερον ὡς τεθνηκότα· ἦν δὲ οὐδὲν πεπονθώς. Μετὰ τούτο Αἰνιάνες καὶ Μάγνητες ἀνέστησαν, οἱ ὠρχοῦντο τὴν καρπαίαν καλουμένην ἐν τοῖς ὄπλοις. Ο δὲ τροπος τῆς ὄρχησεως ἦν ὅδε· ὁ μὲν παραθέμενος τὰ ὄπλα σπειρει καὶ ζευγηλάτει, πυκνά μετα-25 στρεφόμενος ὡς φοβουμένος· ληστῆς δὲ προσερχεται· ὁ δ' ἐπειδὴν προίδηται, απαντὰ ἀρπάσας τὰ ὄπλα, καὶ μαχεται πρὸ τοῦ ζευγους· (καὶ οὗτοι ταῦτ' ἐποίουν ἐν ρύθμῳ πρὸς τὸν αὐλόν·) καὶ τέλος ὁ ληστὴς δησας τὸν ἄνδρα καὶ τὸ ζεῦγος ἀπαγει· ἐνιστε δὲ καὶ ὁ ζευγηλάτης τὸν ληστήν· εἴτα 30 παρὰ τοὺς βοῦς ζεύξας, οπίσω τὰ χεῖρε δεδεμένον ἐλαύνει.

(L. 1.) IV. 1. 16. (3.) I. 3. 11. (4.) III. 3. 8. (5.) IV. 5. 1. (8.) III. 1. 35. (10.) III  
1. 18. (11.) V. 6. 6. (14.) VI. 1. 5.  
4 \*

## XXIII.

Ἐπεὶ δὲ εἰσῆλθον ἐπὶ τὸ δεῖπνον τῶν τε Θρακῶν οἱ κράτιστοι τῶν πάροντων, καὶ οἱ στρατηγοὶ καὶ οἱ λοχāγοὶ τῶν Ἑλλήνων, καὶ εἴ τις πρεσβεία παρῆν ἀπὸ πόλεως, τὸ δεῖπνον μὲν ἦν καθημένοις κύκλῳ. ἐπειτα δὲ τρίποδες 5 εἰσηνέχθησαν πᾶσιν· οὗτοι δ' ἡσαν κρεῶν μεστοὶ νενεμημένων, καὶ ἄρτοι χυμίται μεγάλοι προσπεπερούμενοι ἡσαν πρὸς τοὺς κρέασι. Μάλιστα δ' αἱ τριπέζαι κατὰ τοὺς ξένους ἀεὶ ἐτίθεντο· νόμος γάρ ἦν. Καὶ πρώτος τοῦτο ἐποίει Σεύθης· ἀνελόμενος τοὺς ἑαυτῷ πάρακειμένους ἀρ- 10 τοὺς, διέκλα κατὰ μικρὸν, καὶ διερρίπτει, οἷς αὐτῷ ἐδόκει· καὶ τὰ κρέα ώσταντως, ὅσον μονόν γεύσασθαι ἑαυτῷ καταλιπων. Καὶ οἱ ἄλλοι δὲ κατὰ ταῦτα ἐποίουν, καθ' οὓς αἱ τράπεζαι ἔκειντο. Ἀρκὰς δέ τις, Ἀρύστας ὄνομα, φαγεῖν δεινὸς, τὸ μὲν διαρρίπτειν εἴα χαιρεῖν, λαβὼν δὲ εἰς τὴν τοῦτον τριχοινικὸν ἄρτον, καὶ κρέα θέμενος ἐπὶ τὰ γόνατα, ἐδεῖπνει. Κέρατα δὲ οἵνου περιέφερον, καὶ πάντες ἐδέχοντο· ὁ δ' Ἀρύστας, ἐπεὶ παρ' αὐτὸν φέρων τὸ κέρας ὁ οἰνοχόος ἤκεν, εἶπεν, ἴδων τὸν Σευοφῶντα οὐκέτι δεῖπνοντα· “Ἐκείνῳ,” ἔφη, “δός· σχολάζει γάρ ἥδη, ἐγὼ δὲ οὐδέπω.” Ἀκούσας ὁ Σεύθης τὴν φωνὴν, ἡρώτα τὸν οἰνοχόον, τί λέγοι. Ο δὲ οἰνοχόος εἶπεν· ἐλληνίζειν γάρ ἥπιστατο. Ἐνταῦθα μὲν δὴ γέλως ἐγένετο.

## XXIV.

Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν ἡμᾶς ὄρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις· δοτις δὲ τούτων σύνοιτον αὐτῷ παρημεληκὼς, τοῦτον ἐγὼ οὐποτότ' ἀν εὐδαιμονίσαιμι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὔτ' ἀπὸ ποίου ἀν τάχους τις φεύγων ἀποφύγοι, οὔτ' εἰς ποῖον ἀν σκότους ἀποδράιη, οὐθ' ὅπως ἀν εἰς ἔχυρον χωρίον ἀποσταιη. Πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα, καὶ πανταχῇ πάντων ίσον οἱ θεοὶ κρατοῦσιν.

(L. 1.) VII. 3. 21. (Q3.) II. 5. 7.

## NOTES.

## I.

[a. Learn the Greek System of Orthography, and the English Method of pronouncing Greek (unless one of the other methods is preferred). ¶¶ 1, 3; §§ 10–18, 24–26, 676–680, 688, 689.

b. Read Lesson I. in Greek.

c. Learn the General Principles of Conjugation. §§ 164–170; ¶¶ 26, 27.

d. Learn the Euphonic Affixes of the Present Active, in all the modes. ¶ 29.

e. In βουλεύω (¶ 34), what is the *affix*? What is then the *root* (§ 170. a)? What is the *characteristic* (i. e. the last letter of the root)? Is the verb *pure* or *impure* (i. e. does its root end with a vowel or a consonant)?

f. Inflect the Present Active of βουλεύω through all the modes, by adding to the root the affixes learned from ¶ 29. Write this inflection, comparing it with ¶ 34 (see ¶ 4. I. 3); and also repeat it *vivā voce*, carefully observing the pronunciation. Learn the corresponding English through all the modes, numbers, and persons (¶¶ 33, 4. III.).

REMARK. A similar method is recommended in learning all the paradigms; viz. (1.) to ascertain the root, affixes, &c.; (2.) from these elements to construct the forms, both writing them, and also repeating them *vivā voce* till they become perfectly familiar; and (3.) to learn at the same time the corresponding English.]

1. [Page 13.] Line 1. Ἐπιβουλεύει, *he is plotting*, or *he plots*. In parsing a verb compounded with a preposition, time may be saved by not repeating the preposition with each form; thus, Ἐπιβουλεύει is a regular verb, from ἐπιβουλεύω, βουλεύσω, βεβούλευκα; compounded of ἐπί and βουλεύω; root βουλεύ-, affix -ει; in the present indicative active; βουλεύω, βουλεύω, βουλεύομι, βουλεύει, βουλεύειν, βουλεύων· βουλεύω, βουλεύεις, βουλεύει, βουλεύομεν, βουλεύετε, βουλεύοντε, βουλεύετον· in the third person singular, agreeing with a pronoun implied in the affix (§ 545). RULE XXIX. A verb agrees with its subject in number and person (¶ 64, § 543). — Ἐπιβουλεύοντε,

§ 66. 1. By *i*, in the rule, *simple i* is to be understood. — 2. Συνβουλεύω, Συνβουλεύετε, § 54. 1. The preposition here found in composition has two forms, the earlier *ξύν*, and the later *σύν* (§ 70. v.). In the Vocabulary, its compounds are arranged under *σ*. — 3. καί, R. xxxv., § 654. — — Παῖς, . . . βάλλε, *Strike! strike!* throw! throw!

2. L. 4. Οὐ, R. xxxiii., § 646. — 5. Μή θαυμάζετε, *do not wonder.* The use of *μή* shows that *θαυμάζετε* is in the imperative. The indicative *you do not wonder* would be expressed by *οὐ θαυμάζετε* (§ 647). The following is the general rule in respect to the use of *οὐ* and *μή* in negative sentences: *If the sentence expresses assertion (whether directly or indirectly, whether with or without condition), use οὐ; otherwise, μή (as in expressions of wish, prohibition, condition, purpose, &c.).* The rule extends to *οὐ* and *μή* in composition with other words. — Οὐκ, § 68. 2. — Καίωμεν, *let us burn*, §§ 597. β, 598. — 6. Μή μελλωμεν, *let us not delay.* — ἄρχειν, *to rule*, R. xxx., § 620. b. — 7. Συλλαμβάνει, § 54. 3. — Εἰ μὲν ξ. Here *μέν* corresponds to *dé* in a subsequent clause not quoted.

## II.

- [a. Learn the Principles and General Rules of Declension. §§ 73–82.]
- b. Learn the Affixes of the Second Declension. ¶ 5.
- c. In λέγετε, word, Gen. λέγετον, what is the affix of the genitive? What is then the root (§ 79)? What is the characteristic? Decline λέγετον, by adding to the root the masculine affixes of Dec. II. Write the forms thus obtained, and compare them with those in ¶ 9 (see ¶ 4. I. 1).
- d. Learn the paradigms δῆμος, οἶδε, σῦκος, πτεῖρος, and μόριος (¶ 9); and illustrate from them the general rules in §§ 80, 82.]

1. L. 9. Κύρον, R. xxi., § 423. — Κύρος, R. II., § 342. — 11. Ἐπιβούλευει Κύρων, *he plots against Cyrus*, R. xviii., §§ 401, 405. — 12. Ω Κύρε, R. xxv., §§ 442, 443. a. — 13. Δακεδαιμόνιοι, *the Lacedæmonians*. For the omission of the article which properly belongs here, see § 485. a.

2. L. 14. Πλοῖα, accusative. — 15. σταθμούς, R. xxxii., § 439. β. — Πλοῖα γὰρ οὐκ ἔχομεν, *for we have [not] no vessels.* — 16. Ἡλιος, *the sun*, § 471. 4, 485. a. — ἀνίσχει (ἀνα-ισχει), § 41. 1. — 17. θορύβουν, *a noise* (§ 469. 2), R. xiii., § 375. — 18. Ἀπαγγέλλετε Ἄριαιον, *carry back word to Ariæus*, § 402.

## III.

[Learn the Euphonic Affixes of the Present Middle and Passive, in all the modes; and the Present Middle and Passive of βιουλεύω. ¶¶ 30, 35.]

1. [P. 14.] L. 2. ἄρχεσθαι, *passive.* — 3. λέγετε, *imperative.* — βούλει, § 210. 3. b.

2. L. 8. θεῶν, R. xxxiv., § 648. See § 485. a. — Σώζοισθε τε ἀσφαλῶς, *and may you arrive safely!* §§ 597. δ, 600. — 10. Οὐκ . . . ἀνθρώπους; *Are you not ashamed before either gods or men?* οὐτε, § 664. β; θεούς, § 428; οὗτοι, §§ 30, 41.

## I V.

[a. Learn the Affixes and the Special Rules of the First Declension. ¶ 5; §§ 92, 93.]

b. Learn the paradigms ταμίας, ναύτης, Ἀτρεΐδης, σκιά, θύρα, γλῶσσα, and τιμή (¶ 7); and illustrate from them the general rules in §§ 80, 82, and also the special rules in §§ 92, 93.

c. In parsing words of Dec. I., give the reason for the particular method of declining the singular.]

1. L. 14. Στυμφάλιος λοχαγός, R. I., § 331.

2. L. 18. φέρει, *it [the plain of Cilicia] bears or produces.* — Εκ, § 68. 1. — θαλάττης, § 70. 1.

## V.

[a. The Declension of Adjectives. §§ 128–131.]

b. Learn the paradigms ἄδικος, φίλος, and τοφός (¶¶ 17, 18), noticing ¶ 4. I. 2, and observing what general and special rules of declension are illustrated.]

1. L. 21. Πάροδος στενή, *a narrow pass*, R. xxvi., § 444. — 25. εἰς δισχιλίους ἀνθρώπους, *to the number of 2,000 men.* This substantive phrase (§ 658) is in the nominative, in apposition with the subject of ἐξέρχονται.

[c. The declension and general use of the Article. ¶ 24; §§ 147, 148, 469 f.]

2. [P. 15.] L. 1. Οἱ, R. xxvii., § 469. — 2. Τετάρτη δ' ἡμέρᾳ, *and on the fourth day*, R. xx., § 420. For the omission of the article, see § 486. ε. — 3. Συγκλείονται, §§ 54. 2, 49. 1. — 4 σωτηρίας, R. viii., § 357. — φυγὴ, R. xix., §§ 415, 418.

3. L. 6. Κύρου, R. xvi., §§ 382, 390. — 7. Λί σπουδαὶ μενόν των, *let the truce remain*, § 213. 3. — 8. ἀγει οὔτως, *thus [leads] directs.* — δρόμῳ, *[by running] at full speed.*

4. L. 10. δ K., §§ 471. 6, 469. 1. — 13. Μαρσύου, § 471. b. — ταῖς κώμαις ταῖς, § 472. I.

5. L. 15. ἑκάστης τῆς, §§ 470. n., 472. a. — τοῦ καλῶς ἀποθνήσκειν, *the dying honorably*, §§ 445, 470. 3, 622. — 16. μέσου δὲ τοῦ, §§ 456, 472. a. — 17. τὴν ἡμετέραν, § 473. a. — Οἱ . . . φίλοι, *the friends of my brother*, §§ 389, 472, 473. a. — 18. ἑκείνης τῆς, § 473. β. — 19. διανοίας, R. iv., §§ 346, 347. — τῆσδε, § 150, ¶ 24.

6. L. 21. τὸν νῦν, § 475. — 'Εν . . . λόγῳ, *in the preceding narrative.* — 22. ἀμφὶ τοὺς δ., § 480. 2. — 23. τὸν ἀδελφόν, *[the] his brother*, § 482. — 24. Λέγεται . . . διακινδυνεύειν, *and it is said that the other Persians also expose themselves in war with their heads unprotected (by defensive armour; the Persians commonly wearing tiaras or turbans instead of helmets, and ψιλός often signifying, not absolute-*

ly uncovered, but not covered with armour). — Δέγεται, §§ 546. β, γ, 621. α; Πέρσας, R. XXXI., § 626; ψιλᾶις ταῖς, §§ 472. α, 482; τῷ πολέμῳ, § 470. 2.

7. L. 27. Οἱ ἄλλοι στρατηγοί, the [other] rest of the generals, § 488. — 28. πολέμοι, § 447. α. — 30. ἄλλων, R. IX., §§ 358, 362. ζ. — 'Ο . . παίει, § 542.

8. [P. 16.] L. 1. Κιλισσαν, § 447. β. — 2. ὑστεραία, §§ 447. β, 420. — 5. οἱ ἔκεινοι [sc. ἄνδρες or στρατιῶται], his men, § 447. α. — Οἱ δὲ ἀμφὶ Τ., § 476. Ν. — Οἱ ἀπό, §§ 476, 469. 1. — 6. ἐν δεξιᾷ [sc. χειρὶ], on the right [hand], 447. β.

9. L. 8. Τὰ ὑπέρ τοῦ λόφου [sc. πράγματα], the things over or beyond the hill, §§ 447. γ, 477. — Τὰ ἡμέτερα, our affairs. — τὰ ἐπιτήδεια, § 447. γ. — 9. τὰ ἔκεινων [sc. χρήματα], their property. — Τὰ περὶ Π., § 477. α. — 10. Ἐλλος ἄλλα, § 542. δ. — Τὸ Αρκαδικὸν δύπλιτικόν [sc. πλῆθος or στράτευμα], the Arcadian [heavy-armed force] infantry, § 447. γ. — 11. τῆς οἰκαδε δόδον, §§ 394, 475. — Eἰς καλόν, [for good] opportunely, § 449. β. — ἥκετε, § 579. ζ. — Οἱ λατροὶ, physicians (the class, § 470. 1). — 12. ἐπ' ἀγαθῷ, for the good of their patients. — 13. Ἡκετε, come, imperative.

10. •L. 14. 'Ο δέ, § 490. — 15. τοὺς . . ἔχει, has the fruits of our toils. — δ Πολυστράτου, §§ 332. 2, 385. γ.

[d. Declension, composition, and use of αὐτός. ¶ 24; §§ 149, 508 f.]

11. L. 17. Τῇ . . ἡμέρᾳ, § 508. II. — ἐκ τοῦ αὐτοῦ [sc. χωρίον], from the same place. — 18. Αὐτὰ . . ξύλα, § 509. — 19. αὐτοῦ ἔκεινον, § 510. I. — αὐτοὶ καίουσιν, § 510. I. — 20. οἱ σὺν αὐτῷ, those with him, § 510. α, 502. — Σὺν . . αὐτόν, § 472. α. — 22. ὡς ἐπιβουλεύοι αὐτῷ, [that he was plotting] of plotting against him. The optative is used because διαβάλλει (falsely accuses) is the historical present ( §§ 608, 567. α). — 23. Αὐτὸς . . λαμβάνει, and he himself takes some of the colts, § 366. — 25. καὶ φράσουσιν, ἀ λέγει, and tell, what he says. For the declension of the relative, see ¶ 24, § 148. 2; for its complementary use here, § 535.

## VI.

- a. The Augment. §§ 187, 192.
- b. The Euphonic Affixes of the Imperfect, in each voice. ¶¶ 29, 30.
- c. The Imperfect of βιωλιών, in each voice. ¶¶ 34, 35.]

1. L. 26. Ἐλεγε, he said, impf. of λέγω. In looking for words in the Vocabulary, allowance must be made for the augment, where it occurs. — 27. Ἐκεῖνος, [that man] he, § 502. — ἀπὸ ἵππου, [from a horse] on horseback. — 28. ὅτι θαυμάζουεν, that they wondered, § 608. — [P. 17.] L. 1. τῆς λοιπῆς πορείας, the [remaining journey] rest of their journey. — 3. αὐτῷ, § 406. — ὑπὸ Δ., § 562. — 4. Ἐφαίνετο, § 549. — 5. ὅτι — ἥκοιεν, that they had come, §§ 579. ζ, 608.

2. L. 8. στρατηγοῖς, § 406.

3. L. 13. Προέτρεχεν, impf. of προτρέχω, § 192. — Προσέτρεχον, § 337. α. — 16. ἡμέρα, § 485. α. — πρὸς, 652. γ.

[d. Changes in the Root of the Verb. §§ 254–258, 265; ¶ 61.

e. Second Aorist Active and Middle. §§ 199. α, 215. 1.

f. Distinction in sense between the Aorist and the Definite Tenses (Pres. and Impf.). § 569 f. See § 565.]

4. L. 20. Δεξιὰν ἔλαβον, I took the right hand as a pledge. "Ελαβον is the 2 aor. of λαμβάνω, being formed from the old root λαβ- in the same way as the impf. ἐλάμβανον from the new root λαμβαν (made from the old root by adding αν, and inserting ν, which becomes μ before the labial β, §§ 289, 290). — ζώνης, § 369. α. — 21. ἐπὶ θανάτῳ, for death (as a sign that he was condemned to death). — ἐνέβαλεν, 2 aor. of ἐμβάλλω (roots βαλ-, βαλλ-, § 277). — κατέλιπον, they left alive, 2 aor. of καταλείπω (τ. λιπ-, λειπ-, ¶ 37, § 266). — 23. ἐγένετο, had taken place, 2 aor. of γίγνομαι (τ. γεν-, γιγν-, § 286). See § 580. — καί, also. — 24. τῆς τελευτῆς, R. x., §§ 367, 368. — τυχεῖν, 2 aor. of τυγχάνω (τ. τυχ-, τευχ-, τυγχαν-, § 290), to have met with or come to. — Ἄλλα . . ἐτράπετο (2 aor. mid. of τρέπω, τ. τραπ-, τρεπ-, § 259), but in flight one turned one way, and another another, § 542. δ. — 25. Ἀπέθανεν (2 aor. of ἀποθνήσκω, τ. θαν-, θνησκ-, § 281 δ) ὑπὸ Ν., § 556. — Διαλαμβάνονται . . γενόμενον, they take each his share of the money [that had come from the prizes of war] obtained by the sale of their prizes.

## VII.

[The Present and Imperfect of εἰμί, to be. ¶ 55, § 230.]

1. [P. 18.] L. 1. Ἡν . . στενή, for the pass was narrow. — Ἐμπόριον . . χωρίον, § 487. 3, 4.

2. L. 3. Οὗτος δὲ ἔχει, §§ 546, 555. — Φίλος, σύμμαχος, in the predicate after εἴναι. — 5. πότερα . . φίλος, whether he was a foe or a friend. — 7. τὴν ὁδὸν ἔφραξεν, ἦ εἶη, he told the road, where it was, for he told where the road was, § 425. 4.

3. L. 9. Υποψίαι μὲν ἦσαν, there were indeed suspicions. In translating into English, 'there' or 'it' is often to be supplied with the substantive verb. — 10. ποταμοῦ, § 394. — 11. Ἀνάγκη ἔστι μάχεσθαι, [there is a necessity to fight] it is necessary to fight. — ἦ δειλη, it was evening. — 14. ἦν — σκότος, [there was darkness] it was dark. — σκότος ἐγένετο, darkness came on, or it became dark. — Οὐ . . χόρτος, for there was [not] no grass. — 15. κώμας εἴναι καλάς, that there are beautiful villages, § 626.

4. L. 17. Κύρω, § 408. — βασιλεία, § 336. — Τοῖς, § 408. — 18. Ἀπὸ τοῦ αὐτομάτου, § 449. β. — 19. στρατιώταις, § 408. — Ἡν δύτῳ πόλεμος, § 408.

5. L. 21. Ὁψὲ γὰρ ἦν, § 546. 'Οψέ is an adverb, modifying ἦν. — Ὁψὲ ἐγίγνετο, it was [becoming] growing late. — 22. ἡλίου δυσμάς, sunset. — 23. ἐδύετο, was setting. — πρὸς ἡμέραν, towards day.

6. L. 24. *\*Εστι*, § 546. β. — λαμβάνειν, λαβεῖν. In the first sentence, the action is viewed as *going on*, and hence the present tense is used; while the second denies the performance of the action at all, and hence employs the aorist. See §§ 569, 570. 1. — *\*Εξεστι . . ψεύδεσθαι*, [it is permitted or possible to falsify] one may falsify about him, § 546. β. — 25. ἐπιτήδεια, as subst., object of ἔχειν.

7. L. 27. *\*Ωρα δὲ βουλεύεσθαι* [sc. ἔστιν], and it is time to consider. In each of the sentences in paragraph 7, supply a substantive verb (§ 547). — 28. Σχολὴ τοῖς πολεμίοις [sc. ἔστιν], the enemy have leisure, § 408.

## VIII.

[a. The Personal Pronouns *ἰγά*, *εύ*, and *ω*. ¶ 23. A; § 502 f.]

REMARK. In learning the paradigms, omit for the present the Homeric and other dialectic forms.]

1. [P. 19.] L. 1. *ἴμιν*, § 652. a. — 2. *οὔτε*, § 664. β. — 5. *έμοι*, § 405. η. — 6. *ἴμιν*, R. xvii., §§ 398, 399. — 8. *\*Η . . νομίζετε*, or think me no longer Cyrus, § 434. Why is *μηκέτι* used, rather than *οὐκέτι*?

2. L. 10. *ἴμιν*, § 357, n. — 13. *\*Ο . . ήμιν*, there is the same journey to you and to us. — *Μή . . ελθεῖν* (2 aor. of *ἔρχομαι*), let us not wait for others to come to us.

[b. The Reflexive and Reciprocal Pronouns. ¶ 23. B, C; §§ 144, 145, 504 f.]

3. L. 15. *ἐπὶ τὴν ἑαυτοῦ σκηνήν*, to [the tent of himself] his own tent, §§ 504, 505. 2. — *Ποίαν . . ἀναμένω*; and [for what age to come to myself do I wait?] what age do I wait for? — 17. *\*Ἐφύλαττο . . ἀλλήλους*, both were on their guard against each other, as against enemies, § 428. Observe the force of the middle voice (watched each other for their own safety, § 558). — 19. *ἔγωγε*, § 328. b.

## IX.

[a. Comparison of Adjectives in *-τερ*, *-τετερ*. §§ 155 – 158.  
b. Use of the Degrees. § 460 f.]

REMARK. In parsing a comparative or superlative, give the special rule for its formation.]

1. L. 21. *Θαυμασιότατε*, § 465. — 22. *Φοβεράτατον δ' ἔρημία*, §§ 450, 485. β. — *Φεύγειν . . ήμιν*, it is safer for them to flee, than for us, § 403. — 25. *ὅτι . . πολεμίοις*, that they were suffering most unjust [things] treatment in being cast out among their enemies, § 632.

[c. Comparison of Adjectives in *-ιω*, *-ιστε*. § 159.]

2. L. 27. *ἀνθρώπων*, § 362. δ. — *καὶ οἱ ἄλλοι* [sc. *ὑμεῖς*, *τοσοῦτοι*] *όσοι ἦτε Κύρου φίλοι*, and [the rest of you] ye others, as many as were friends of Cyrus, R. xxviii., §§ 494, 521, 523. The second person *ἦτε* shows that *ὑμεῖς* is understood. — [P. 20.] L. 3.

*τὴν ταχίστην ὁδόν*, the quickest (or shortest) way, R. xxiv., § 440. — *πλεῖστοι*, most, sup. of *πολὺς*.

[d. Irregular Comparison of Adjectives. §§ 160, 161.]

3. L. 4. *σὺν . . εὐδαιμονεστάτοις*, with those about him of the highest excellence and fortune. — 5. *τὰ ἔσχατα*, [the uttermost things] the severest punishment. — 6. *παθεῖν*, 2 aor. of *πάσχω* (r. *παθ-*, *πενθ-*, *πασχ-*, § 281. ε.). — 6. *Πρῶτον μὲν γὰρ καὶ μέγιστον*, for [indeed the first and greatest thing] first and greatest, § 334. 8. — *οἱ . . καλύνοντι*, [the oaths of the gods] our oaths by the gods forbid us. — 7. *ἄλληλοις*, § 405. ζ. — *Πλησιάτατος*, §§ 161. 2, 156. γ.

[e. Comparison of Adverbs. §§ 162, 163.]

4. L. 9. *\*Αυτότερω τῶν μαστῶν*, higher than the [breasts] breast, R. v., § 351. — *Πολὺ . . θάττον* (comp. of *ταχέως*, from *ταχύς*; see § 159. β.), for they ran much faster than the horses. — 10. *Eἰς . . κώμας*, into the nearest villages, § 475. — 12. *ἡμελημένως μᾶλ λον*, § 460.

## X.

[a. Euphonic Changes of Vowels. § 27 f.]

b. Contraction. § 31 f.

c. Contract Verbs in *-άω*. §§ 33, 216.

d. Write the uncontracted forms of the Present and Imperfect of *τιμάω*, to honor, according to ¶ 29, 30; contract these forms according to § 33; and then compare ¶ 45.

REMARK. Observe a similar method in learning all the contract paradigms; and, in parsing contract words, give the rule of contraction.]

1. L. 13. *ὑφ'*, for *ὑπό*, §§ 41, 65. — *\*Ορᾶ*, § 31. n. — 14. *ὑμῶν αὐτῶν*, § 352. γ. — *σὺν τοῖς θεοῖς*, with the aid of the gods. — 15. *ἔβοά*, impf. of *βοάω*. — 16. *ἐπειρώντο*, impf. of *πειράομαι*. — 19. *εἰεν*, opt. of *εἰμί*.

[e. Contract Verbs in *-ίω* (paradigm *φιλίω*). § 36; ¶ 46.]

2. L. 22. *ρεῖ*, §§ 13. 2, 216. β. — *\*Ημᾶς . . μισθόν*, § 436. — 23. K. . . *πλοῖα*, § 436.

3. L. 25. *ἔρριπτον*, impf. of *ριπτέω*, § 64. 1. — 26. *Αὐτός εἰμι, δὸν ζητεῖς, I am the very one whom you seek*. — *\*Εμοὶ . . ὥρα* (subject of *δοκεῖ*) *εἶναι ήμιν* (§ 409) *καθεύδειν*, to me, then, it seems to be no time for us to sleep. — 27. *ήμιν*, § 376. δ. — 29. *Περσῶν . . ἐπτά*, [of the Persians the seven best of those about him] the seven best of his Persian courtiers.

4. [P. 21.] L. 1. *\*Απαγγέλλετε*, imperative. — *μάχης δεῖ*, there is need of a battle, §§ 357. β, 546. — 2. *ἐκτῶντο*, impf. of *κτάομαι*. — 3. *ὑπαίθριοι*, § 457. β. — 4. *Οὐ . . φθονοῖεν*, [not justly] with no good reason certainly could they envy me, §§ 406, 604. a. — *\*Ενθα, here, i. e. at his father's court*. — 5. *αἰδημονέστατος . . τῶν ἡλικιωτῶν*, in the first place, the most modest of the boys of his own

*age.* — 6. *τοῖς . . πείθεσθαι, and to obey his elders even more implicitly than those who were inferior to himself in rank.* — 7. *φιλιπτόταρος, sc. ἐδόκει εἶναι.* — *τοῖς* (§ 470. 1) *ἴπποις* (§ 419. 5) *ἄριστα χρῆσθαι* (§ 33. a), *to manage horses the best.*

[f. Contract Verbs in -ών (paradigm δηλών). §§ 36, 37. 3; ¶ 47.]

5. L. 9. *Ἄξιούμεν, we claim.* — *κράτιστοι, sup. of ἀγαθός.* — *ἀξιούνται, are thought worthy.* — 10. *δῆλοίν, in order that he might show,* δή 205. 2, a, 601. γ. — *οὐς* (§ 535) *τιμᾶ, whom he honors, for οὐς τιμῷη, whom he honored,* § 610.

[g. Temporal Augment. §§ 187–189.]

6. L. 12. *Τοῦ δὲ λόγου* (§ 350. R.) *ἥρχετο* (ἐ-άρχ-ετο, impf. of ἀρχομαι) *ἀδε,* and he began his speech thus. — *Ησθένει* (ἐ-ασθένε-ε), impf. of ἀσθενέω. — 13. *ἱπώπτευε* (ὑπο-ε-όπτευ-ε, impf. of ὑποπτεύω) *τελευτὴν τοῦ βίου, was apprehending a termination of life.* — 14. *Κλεάρχῳ*, δ 406. — *ἥρώτα* (ἐ-ερώτα-ε), impf. of ἐρωτάω. — *ἔχει*, δ 610. — 15. *συνῆλθον, 2 aor. of συνέρχομαι.* — 16. *ἥν, 546. β.* — *Ἀπήγγελλε, impf. of ἀπαγγέλλω.* — 17. *ἐπαινοίη, δ 205. 2.* — *καὶ – καί, both – and.*

7. L. 19. *ἥκεν, impf. of ἥκω.* An initial η in an augmented tense leaves it doubtful whether the verb begins with a, ε, or η; and an initial ω, whether it begins with o or ω. — 20. *ἥκεν*, δ 579. ζ. — *Χωρία – ὕκονν* (impf. of οἰκέω, § 188. 2), *inhabited strongholds.* — 21. *Εἴκαζον* (§ 188. n.) *δέ ἄλλοι ἄλλως, but some conjectured in one way, and others in another,* δ 542. δ. — *Οἱ μὲν φύοντο* (impf. of οἴχομαι), δ 490. 1. — 22. *Εύρισκετο*, δδ 549, 544. — *πολλά, neut. pl. of πολύς* (¶ 20). Some of the forms of this adj. in the sing. are of Dec. III., and may be omitted for the present. — 23. *ῶστε . . σφενδόνας, so that they used them for their slings,* δ 628. — 24. *\*Οὐ φέτο (§ 188. 2) πιστόν οἱ (dat., δδ 507. 6, 403) . . εὗρε (2 aor. of εύρισκω) Κύρῳ φιλαίτερον (δ 156. γ), ἡ ἔαντῳ, the man whom he supposed to be faithful to himself, him he soon found to be more friendly to Cyrus than to him.* — 25. *ἀφίκοντο, 2 aor. of ἀφικνέομαι.* — *εἰς τὸ αὐτό [sc. χωρίον], to the same place, or together.* — 26. *ἄσμενοι, δ 457. γ.* — *εἶδον, 2 aor. of ὄράω* (δ 301. 4).

8. L. 28. *Οὐκ ἀνέῳγον* (δ 189. 2), *they did not open.* — *Ἐώρα, impf. of ὄράω, δ 189. 2.* — 29. *ἄλλος ἄλλον εἰλκεν* (δ 189. 3), δ 542. — *Εἴᾳ* (δ 189. 3) K., C. *permitted.* — *Συνήγαγεν, 2 aor. of συνάγω, δ 194. n.* — 30. *αὐτοῦ, contracted from ἔαντοῦ, ¶ 23. B, δ 144.* This must be carefully distinguished from *αὐτοῦ, gen. of αὐτός* — *\*Ωφελε (2 aor. of ὄφειλω) . . ξῆν (§ 33. a), δ 567. γ.* — 32. *ὅπλα δὲ εἶχον* (δ 189. 3), *and they had [as arms] for arms,* δ 332. 3.

[h. Compounds of αὐτός; οὖτος, τοσοῦτος, &c. δ 150. α, β; ¶ 24.]

9. [P. 22.] L. 1. *Νόμος γὰρ ἦν οὐτός σφισιν* (δ 507. 6), *for this was [to them a custom] their custom.* — 2. *τήν, δ 473. β.* — 3. *τάφρον, δ 394.* — 4. *Τούτω ἀπεθανέτην* (2 aor. of ἀποθνήσκω), *these two died.* — *Τοῦτο ἔστω, let this be.*

10. L. 6. *τοιάντα* (neut. pl. of *τοιοῦτος*), *such things.* — 7. *εἶπε, a second aorist associated with φημί (¶ 53, δ 301. 7).* — *τοῦτοντον* (δ 97. n.), *thus much (merely).* — 8. *ἔχετε, indicative.* — *ταῦτά, by erasis for τὰ αὐτά (δδ 30, 38, 39. 1), the same things.* This must be carefully distinguished from *ταῦτα, neut. pl. of οὗτος.* — 9. *Οὗτος . . κελεύει, and this same person commands.*

[i. Contract Nouns of Dec. I. (paradigms Ερμίας, Βορρᾶς, μνάα). §§ 94, 96. α; ¶ 7.]

j. Contract Nouns of Dec. II. (paradigms *νόος, νιός, ἐστίον, ἀνάγκαιον*). §§ 98, 97. 3; ¶ 9.

k. Contract Adjectives of Dec. II. and I. (paradigms *ἀγνοάεις, χρέστος, διπλόος*). ¶¶ 17, 18.]

11. L. 10. *ἀνεμός βορρᾶς* (δ 485. a) *ἐναντίος* (δ 457) *ἐπνει, [the wind boreas] the north wind was blowing directly against them, or in their faces.* — *λέγετε, indicative.* — 11. *ὅταν βορρᾶς πνέῃ* (δ 216. β), [when the north wind may blow] whenever the north wind blows, δ 606. — *ὡς . . εἰσιν, that [there are fine sailings] it is fine sailing.* — 12. *αὐτῶν, δ 350.* — *Ταμώς, of Att. Dec. II.; thus, (Ταμώς) Ταμώς, (Ταμαοῦ) Ταμώ, &c.* — 13. *\*Ως τάχιστα* (δ 162), *as soon as,* δ 525. a. — 14. *\*Ην (before the subj., δ 603) οἱ θεοὶ ήλεωδῶν (subj. of εἰμί, δ 603. β), if the gods are propitious.*

## XI.

[a. Classification and Analysis of the Affixes of Conjugation. § 195 f, ¶ 31.]

b. Tense-Signs. § 198 f.

c. Affixes of the Future and Aorist, Active and Middle. ¶¶ 29, 30. Cf. ¶ 31.

d. Future and Aorist, Active and Middle, of *βουλεύω.* ¶¶ 34, 35.]

1. L. 15. *πρὸς ταῦτα, with reference to [these things, δ 451] this, or in view of this.* — *\*Ἐπειδὰν ἐκεῖσε ἔλθωμεν, when we [may have come thither] have arrived there,* δ 606. — 17. *Σκύθαι, δ 448.* — *ἔτοξενσαν, 1 aor. of τοξεύω.* — 19. *Κλέαρχον . . σύμβολον, but Clearchus he even called within as a counsellor,* δ 332. 3. — 21. *\*Ηδιστ' ἀν ἀκούσαιμι, I should most gladly hear.*

2. L. 22. *\*Ἐπεμψε (ἐ-πεμπ-ε, δ 51), 1 aor. of πέμπω.* — 24. *\*Ἐψονται (ἐ-π-σονται), fut. mid. of ἐπομαι.* — *ἥξω (ἥκ-σω, δ 51), fut. of ἥκω.* — 25. *θεούς, δ 426. δ.* — 26. *ἄξει (ἄγ-σει), fut. of ἄγω.* — *πέντε ἡμερῶν, in five days,* R. xiv., δ 378. — *οὐθεν, δ 521. β.* — 27. *ὄψονται, fut. of ὄράω (δ 301. 4).* — *τὴν τήμερον ἡμέραν, [the to-day day] the present day,* δ 475. — 28. *λήψομαι, fut. of λαμβάνω (r. λαβ-, ληβ-, λαμβαν-, δδ 266, 290. β).*

3. [P. 23.] L. 3. *λέγετε, indicative.* — *ποιήσω, δ 218.* — 4. *Μή ποιήσῃς ταῦτα, δδ 597, 598. β, 1.* — 5. *σοί, δ 404. γ.* — 6. *ἀπὸ . . ἐποίησεν, δδ 494, 434.* — 8. *ἐπεχείρησαν (ἐπι-εχείρε-σαν), 1 aor. of ἐπιχειρεω.* — 9. *ἀποτίσαντο, δδ 597, 600. δ.* — 10. *\*Ἀκούω, Δέξιππον λέγειν, I hear, that Dexippus says.* — *οὐκ . . ἐκελεύσα, δδ 603. δ, 593. β.*

**4.** L. 12. ἔγω . . πείσομαι (*πείθ-σομαι*, § 55; fut. mid. of *πείθω*) *I will comply with your custom.* — **14.** ὅπότε γυμνάσται (*γυμνάδ-σται*, § 273. n. 2; 1 aor. of *γυμνάζω*) *βούλοιτο*, whenever he wished to exercise, § 606.

**5.** L. 15. ἔσται, ¶ 55, § 230. a. — **16.** καὶ γάρ (stronger than simple γάρ), *and this because, for*, § 661. 2.

**6.** L. 18. Ἐκποριῶστι, for ἐκπορίσονται (*σ* becoming ε, which is then contracted with the vowel following, §§ 200. β, 50, 36), fut. of *ἐκπορίζω*. Observe § 200, n. a, and the paradigm *κομίζω* (¶ 40). — **19.** τῶν . . σπανιέται (Att. fut. of *σπανίζω*), § 357. β. — **20.** ὅπως . . ἀχωνιούμεθα, *how [we shall contend as well as possible, § 525. a, n.] we may contend most successfully.* — **21.** Υμᾶς, ὅπόταν γαλήνη ή [subj. of εἰμί, § 606], ἐμβιβάω (Att. fut. of *ἐμβιβάζω*; full form *ἐμβιβάσω*, by dropping σ *ἐμβιβάω*, by contraction *ἐμβιβάω*, § 200. 2), *I shall put you on board when there is a calm.* — *μαχεῖται*, Att. fut. of *μάχομαι*, § 222. a. — **22.** ἡμερῶν, § 378. — *'Ησπάζετο αὐτὸν, ὡς ἀποπλευσούμενος* (Dor. fut. of *ἀποπλέω*, § 200. 3) *ἡδη*, *he was taking leave of him, as now [about to sail away] upon the point of setting sail.*

**7.** L. 23. ἔδωκε, irregular 1 aor. of *δίδωμι*, §§ 201. 3, 284, ¶ 51. — *Οὐκ ἄρα ἔτι μαχεῖται*, [he will not then fight more] *then he will never fight.* — **25.** ἀληθεύσῃς, § 603. β.

## XII.

[a. REVIEW. Vowels and their Euphonic Changes. ¶ 3. I.; §§ 24–48.]

b. Affixes of the Third Declension. ¶ 5; § 100.

c. In the genitive γυνέτο, what is the affix? What is then the root? What is the characteristic? To which class of nouns of Dec. III. does it then belong (§ 100)? As it is masculine, what affix is added to the root to form the nominative singular? What is added to form the dative plural? What do γυνέ- and γυνέ- become, by § 51?

d. Mutes of Dec. III.—Labials and Palatals. ¶ 11. 1, 2; § 101.

e. In the genitive ταιδός; (masc. and fem.), what are the affix and root? What do the theme (nom. sing.) ταιδ- and the dat. pl. ταιδ-εί become, by § 55? As the voc. sing. has no affix (¶ 4. v., 5), what would be its form without euphonic change? What does ταιδ- become, by § 63. 1?

f. The Linguals ταιζ- and ταιξ-. ¶ 11. 3; § 102.]

**1.** L. 28. Εἶχον, *they had.* — **29.** γννή, § 101. γ. — **30.** ἔπειτο, 1 aor. of *πείθω*. — [P. 24.] L. 2. Οτε . . νύκτες, *and when these things [were] had taken place, it was almost midnight*, § 456. How is the theme νύξ obtained from the root νυκτ-?

[g. As χάρης, -ης, is a barytone (i. e. has no accent on the last syllable, § 725), how many forms of the accusative singular has it (§ 102. γ)? What does the old acc. χάρητ-, become, by § 63. n.? Decline χάρης (¶ 11).]

**2.** L. 4. Δαρείου καὶ Π., R. vi., § 355. How many forms has Παρόστατος in the acc. sing.? What are they? — **5.** πρεσβύτερος μὲν Ἄ., [elder on the one hand] *the elder A.*

[h. In the genitive σώματος (neut.), what are the affix and root? What would be the theme without euphonic change? What law of euphony forbids this form? What does it then become (§§ 63. 1, 103)?

i. Decline σώμα, φῶς, and ἡπαρε (¶ 11), explaining their euphonic changes; and also the adjective οὐχαρε (¶ 17, § 130), which drops τ in the nom. neut.]

**3.** L. 8. Ἐπλεον . . καλῷ, *they sailed through a day and a night with a fair wind*, §§ 439, 415. — **9.** ἐπέλιπεν, 2 aor. of *ἐπιλείπω*.

— **12.** δόρατα, § 103. n. — *Τὸ γὰρ ἐπίχαρι* (§ 449. a) οὐκ εἶχεν, *for [the pleasing he had not] he had nothing pleasing in manner.*

**4.** L. 14. οἱ . . μὲν (§ 490. R.) . . πραγμάτων (§ 347), *some with trouble, and others without.* — **16.** εὐτύχησαν (§ 193. III.) . . εὐτύχημα, § 431. — *συνεβόων*, from *συμβοάω*. — **17.** συνελέγοντο, from *συλλέγω*. — *νυκτός*, § 378.

## XIII.

[a. Future and Aorist, Active and Middle, of Liquid Verbs. § 56; ¶ 41.]

**1.** L. 19. Σπονδὰς ἡ πόλεμον ἀπαγγελῶ; *Shall I report peace or war?* — *ἔμεινε* (έ-μεν-σε, § 56), 1 aor. of *μένω*. — **23.** Οὐκ . . δπλίτας, *they did not wait for the heavy-armed.*

[b. In the genitive λιμένος (masc.), what are the affix and root? What would be the theme without euphonic change? What does it become, by §§ 57. 3, 105. 1? What is the dative plural (§ 57. 4)?

c. Decline λιμέν, δαιμόν, θήρ, and ῥίτωρ (¶ 12), and also ἄρρην (¶ 17), explaining their euphonic changes.]

**2.** L. 24. Καὶ . . Θράκης, *and they disembark [into] at the harbour of Calpe, [somehow at the middle] about the middle of Thrace.*

— **25.** γέλωτι. What is the acc. sing. of this noun (§ 102. γ)?

— **27.** τοῦ μηνός, §§ 378, 470. n. — *οἴστει*, fut. of *φέρω*, § 301. 6.

— **29.** Υμῶν . . δώσω (fut. of *δίδωμι*), *and of you [the] Greeks, I will even give to each one a golden crown.*

**3.** [P. 25.] L. 1. ἀπώλοντο, 2 aor. of *ἀπόλλυμι*, § 295. — **2.** Ηγεμόνα . . Κ., § 436. — **5.** χείρ (roots χειρ- and χερ-, § 123. γ, ¶ 12) ἡ δεξιά, § 486. γ. — **6.** τουτονί, § 150. γ, ¶ 24. — **7.** κέρως, § 104, ¶ 11. — **8.** διέταξεν (δια-έ-ταγ-σεν), 1 aor. of *διατάττω*, §§ 274. γ, 70. 1.

[d. The Syncopated Liquids τατήρ, ἀνήρ, and μάτηρ. ¶ 12; §§ 106, 64. 2.]

**4.** L. 10. ὑπῆρχε (from ὑπάρχω) τῷ Κ., § 403. — *ἄνδρες*, § 443.

β. — **11.** γείτων οἰκῶ τῇ Ἑλλάδι, *I dwell a neighbour to Greece*, § 399. — *λέγεται* Ἀ. ἐκδέιρας (1 aor. of *ἐκδέρω*) Μ., § 551. — **12.** Ζῆ, § 33. a. — **13.** ὑπέσχετο, from *ὑπισχνέομαι*.

[e. How are the themes ῥίς (¶ 12) and οἵς (¶ 21) obtained from the roots ῥι- and οἵ-? §§ 58, 105.

f. Decline ῥίς, οἵς (which has a feminine from another root, § 137. β), and its compound οὐδείς (¶ 21).

g. Decline τίταρες. ¶ 21; §§ 59. 8, 70. 1.

**h.** Decline *τίς*, which has also irregular forms in the gen. and dat. sing., and in the neut. pl. ¶ 24. B; §§ 105. β, 152. See §§ 517, 518.]

**5.** L. 16. *τώ*, § 133. γ, δ. — 18. *πυρός*, § 108. For a plur of Dec. II., see § 124. β. — 20. *Οὐδεὶς ἤμαρτανεν ἀνδρός*, no one [missed] failed of hitting a man, § 347. — 21. *Μηδεῖς*. Why is this used rather than *οὐδεῖς*? — *'Ηδικήσαμεν τοῦτον οὐδέν*, we have [wronged this man nothing] done this man no wrong, § 435.

[i. The Interrogative *τίς*, and the Relative Indefinite *ὅστις*. ¶ 24. B; §§ 152. 2, 153, 519 f, 535 f, 539.]

**6.** L. 23. *ὅστις οὐ βούλεται*, [who does not wish] that he does not wish, § 531. — 24. *Πρὶν δῆλον εἴναι* (§ 657. n. 2), *οὐ τι* (§ 16. 2) . . . *ἀποκρινοῦνται*, § 535. — 27. *ἄλλων*, § 347. — 28. *τάδε*, § 513. 1. — *Εἰπὲ* (§ 747. c) . . . *πορείας*, § 536.

**7.** L. 29. *Δέξατε . . . ἔχετε*, § 536. — 32. *συμβούλευσον . . χρόνον*, [advise us whatever seems] give us that advice, which seems to you to be most appropriate and useful, and which will bring you honor in coming time. — [P. 26.] 2. "O τι δὲ ποιήσου, but what he would do, § 608. — "Οτῷ δοκεῖ ταῦτα, to whomsoever these things seem best.

[j. Declension of Comparatives in *-ων* (paradigm *μιζῶν*). § 107; ¶ 17.]

**8.** L. 4. *ἄλλο ὄρα βελτίον*, sees [another thing better] another course which is better. — 5. *πέντε καὶ εἴκοσι*, § 140. 1. — 7. *Κακίους . . . ήμᾶς*, they are worse towards us.

#### XIV.

**[a. REVIEW.** Comparison of Adjectives and Adverbs. §§ 155–163, 460–466.

**b.** In the genitive *λίστρος* (masc.), what are the affix and root? What would be the theme without euphonic change? In *λίστρ-*s, what becomes of *τ*? What then becomes of *ε* (§§ 57, 109)? What does the dat. pl. *λίστρ-*s become (§§ 55, 58)? Why does *λίστρ* become *λίστ* in the voc.? Decline *λίστ* (¶ 13).

**c.** Decline *ἴδεύς*, *γίγνεται*, and *Ξενοφῶν*, (¶ 13), explaining their euphonic changes.]

**1.** L. 8. *πόδας*, ¶ 11, § 112. a. — 9. *ἀρχοντα — σύνδειπνον*, § 434.

**[d. Feminine of Adjectives of Dec. III. and I.** § 132.  
**e.** Decline *τᾶς* (¶ 19), explaining its euphonic changes.]

**2.** L. 11. *Πάντες οἱ*, § 472. a. — 12. *ἔορτῆς*, § 367. — 14. *οὐδὲ ἄλλο οὐδὲν δένδρον*, [nor no other tree] nor yet any tree, §§ 457. ε, 664. a. — *ψυλῇ . . . χώρᾳ*, § 472. a.

[f. Decline the Participles *βιωτιώντι*, *λιπώντι*, and *ἄξοντι* (¶ 22), explaining their euphonic changes. See § 133. 1, n.]

**3.** L. 15. *λαβών*, [having taken] taking, § 631. — 17. *ὅτι . . . ἐστιν*, that being a Greek, he is such a coward. — 18. *παρὼν ἐτύγχανεν*, § 633. — 19. *ἄλλοτε καὶ ἄλλοτε*, § 542. γ. — 21. *ἄμα ηλίῳ*

*δύνοντι*, [at the same time with the sun setting] at sunset, §§ 399, 485. a.

**4.** L. 25. *Κῦρος . . . Μ.*, § 631. — 27. *Καὶ ὅς*, § 491. r. — *δεῖται*, entreats him. — 28. *λαγῶς ὥχετο θηράσων*, had gone to hunt hares, §§ 579. ζ, 583. a, 635. — *'Εξέπλει*, from *ἐκπλέω*.

**5.** [P. 27.] L. 1. *αὐτοῦ*, § 379. a. — 3. *ἐν . . . Ἀσίᾳ*, in the Thrace which is in Asia, a part of Asia Minor, so called from its having been settled by Thracians. — 4. *ἀρξαμένη . . . Ἡρακλείας* (§ 394), and this Thrace [is having begun from the mouth of the P. as far as H.] beginning at the mouth of the Pontus, extends as far as Heraclea. — 5. *ἐπὶ . . . εἰσπλέοντι*, § 410.

[g. Decline *τιμάω* and *φαίω* (uncontracted *φαίω*, § 56), applying the rules of contraction. ¶ 22.]

**6.** L. 7. *Νικῶν τυγχάνει*, he happens [conquering] to be victor, § 633. — *Ξενοφῶντι*, § 652. β, 1. — 9. *τῶν . . . ἐστίν*, § 390. — 11. *ἐροῦντα* (¶ 53, § 301. 7) . . . *χρήζοι*, to say, that he wished to have an interview with him. — 12. *ώς ἀποκτενῶν*, § 583. a.

**7.** L. 14. *τὸν . . . Α.*, § 474. — 15. *Τὸν . . . στρατηγοί*, but [during the *before* time] previously the generals did every thing [from the prevailing opinion] according to the vote of the majority, § 447. β.

**8.** L. 17. *οὐ τι ἀν δέγ* [sc. *πάσχειν*], *πείσομαι* (fut. of *πάσχω*), I will suffer, whatever [it may be necessary to suffer] may be necessary. How is *πείσομαι* formed from the root *πενθ-* (§§ 58, 281. ε)! The fut. of *πάσχω* must be carefully distinguished from the fut. mid. of *πείθω*, which has the same form (Less. XI. 4). — 18. *σπείσασθαι* (*σπένδασθαι*), from *σπένδω*. Show how this form is obtained.

#### XV.

**[a.** Decline the Pures *λός*, *ἥνες*, *χίς*, *δής*, and *ἰχθύς* (¶ 14), observing the contractions which occur. See §§ 34, 84, 114. 2, 115. 2.]

**1.** L. 19. *τοῦ Συρίας ἄρχαντος*, who had ruled over Syria, §§ 469. 1, 636. — 20. *προτέρα* (§ 457. a) *Κύρου* (§ 351) *πέντε ημέραις* (§ 419), [sooner than C. by five days] five days before Cyrus. — 21. *Ἐτυχε* (from *τυγχάνω*) *δὲ διὰ μέσον* (§ 456) . . . *Σελινοῦς*, and there happened to be flowing through the midst of the estate (Xenophon's at Scillus) a river *Selinus*. *Σελινοῦς* is contracted from *Σελινότεις*, properly an adjective signifying abounding in parsley. See § 109. 2, and also *Ὀποῦς* (¶ 13). — 24. *ἐν ἀμφοτέροις*, in both the rivers named Selinus.

[b. Special Law of Greek Declension. § 110 f.

c. Change of *-ιος* to *-ιως*, &c. § 116.

d. Decline *ἰπταίς*, *πῆχυς*, and *Σωκράτης*, showing how all their forms are obtained. ¶ 14; §§ 111. 1, 113–116.]

**2.** L. 27. *ώς βασιλέα*, §§ 662. a, 485. a. — [P. 28.] L. 1. *Σφενδονητῶν*, § 357. β. — *τὴν ταχίστην* [sc. *όδον*], [the quickest way] forthwith, § 440.

**3.** L. 4. *περὶ πλήθουσαν ἀγοράν*, about the time of full market, the latter part of the forenoon. — 5. *Τισσαφέρνους*. This noun is of both the first and the third declensions (§ 124. a). The usual forms are, N. *Τισσαφέρνης*, G. -*ρνος*, D. -*νει*, A. -*νην*, V. -*νη*. — 6. *ἡν δ αὐτῶν Φ. εἰς Ἑλλην*, [but there was of them P. one Greek] but one of them was a Greek, Phalinus. The construction is here changed from apposition to the form of a distinct sentence. — 7. *ἐντίμως ἔχων* (= *ἔντιμος ὁν*, § 555. a), [having himself in a condition of honor] to be held in honor. — 8. *ἡγεμόνι*, § 472. a. — 'Ηρακλεῖ, § 115. β, ¶ 14. — 12. *πρέσβεις*, §§ 111. 1, 136. a.

[e. Decline *τόλις*, explaining its forms. ¶ 14; §§ 111. 2, 113. 1, 114. 2, 115. 2, 116. a, δ.]

**4.** L. 14. *πόλιν οἰκουμένην*, an inhabited city, as some of the cities upon the route of Cyrus were desert. — 15. *Μίδου*, § 390. — 16. *κεράστας*, 1 aor. of *κεράννυμι*, § 293.

**5.** L. 18. *ἀπέπεμπε . . βασιλεῖ*, sent to the king the tribute accruing. — 19. *ἄντη*, for *ἄς*, § 526. — 20. *αὐτη*, § 473, n. — *τοῦ ἀθροίζειν*, §§ 395. a, 620, 622.

[f. Decline *τῆχες* and *ἄστυ*, explaining their forms. ¶ 14. β; §§ 113. 2, 115. 1, 116. a.]

**6.** L. 25. *Τέλος*, § 440.

**7.** L. 28. *τὸ εὑρος*, sc. *ἡν*. — 30. *ὄνομα, εὑρος*, R. xxii., § 437. — *δύο* (§ 137. γ) *πλέθρων*, § 387. — 31. *ἀνὰ κράτος*, [up to their strength] with all speed. — 'Ην . . *ἔτη*, and he was, when he died, about fifty years old, § 480. 2. — 33. *ἔτῶν*, § 387. — *ώς*, 662. b.

**8.** [P. 29.] L. 2. *τούτων*, § 499. — *Τούτων* (§ 652. a) . . *ἐμέμφετο*, and these no one either sneered at as cowardly in war, or blamed [them] in respect to friendship. — 3. *ηστην*, § 230. γ. — 4. *ἄμφω*, ¶ 21.

**9.** L. 5. *βόει*, ¶ 14. Explain its forms (§§ 34, 112. 4, 113. 3, 114. 2 and 3). — *ὅρνιθες*, § 123. γ. — 6. *\*Ενι*, a form of *ἐν* (§§ 648. β, 730), used even in the common language with an ellipsis of the substantive verb, §§ 652. ε, 653. ε.

[g. Decline *ἀχά* and *αιδώς*, explaining their forms. ¶ 14; §§ 112. 4, β, 113. 3, 114. 2, 115. 1, a.]

h. Decline *τρέψης* and *ερψής*, explaining their forms. ¶¶ 14, 17; §§ 112. 3, 113. 1, 114. 2, 115. 1.]

**11.** L. 13. *ἐν τούτῳ* [sc. τῷ χρόνῳ, § 447. a], [in this time] meanwhile. — 15. *ἥσαν ἀφανεῖς*, [were out of sight] had disappeared. — *διώκει*, § 610. — 16. *κατὰ τοῦ πρανοῦς*, down the steep, § 447. γ. — 17. *Ἐπὶ δὲ τὸ κατεργάζεσθαι* [sc. ταῦτα, § 523] *ἄν* (§ 376. ε) *ἐπιθυμοίη* (§§ 205. 2, 606), to the [accomplishing what he might desire] accomplishment of his desires. — 18. *διὰ τοῦ ἐπιωρκεῖν*, through [the swearing falsely] perjury. — 19. *τὸ δ' ἀπλοῦν . . εἶναι*, § 449. a. 400.

[i. Decline *ἱδύς*, explaining its forms. ¶ 19; §§ 112. 3, 113. 1, 114. 2, 115. 2, 132. 1.]

**12.** L. 22. *τὸ μὲν στόμα ὡσπερ φρέατος*, the mouth [as the mouth of a well] like that of a well. The part *στόμα* is in apposition with the whole *οἰκίατ*, § 333. 5. A more regular construction would have been *τὸ μὲν στόμα ἔχονται*, having the mouth. — 23. *ὑπὲρ ἥματι*, § 658. — 26. *πολλοῦ χρόνου*, § 378. — *τούτου*, § 351. — *οὐνῷ*, § 652. 1. — 27. *ἔπεμψε*, § 609. β. A change is here made to the words put by Cyrus into the mouth of the messenger. — 28. *οἰς*, § 526. a.

**13.** L. 29. *\*Αριθμὸς . . ὁδοῦ*, and the amount of the whole way travelled by the Greeks in the expedition with Cyrus and in their return. — 33. *τρεῖς*, ¶ 21.

## X VI.

[a. Remarks on the Declension of Pures. §§ 117—119.]

b. Irregular Nouns. § 122 f.

c. The irregular Adjectives *μίγας* and *πελύς*. ¶ 20; § 135.]

**1.** [P. 30.] L. 2. *ἐμπλεων*, acc. sing. from *ἐμπλεως, -ων* of Att. Dec. II.

**2.** L. 8. *πλέθρου*, § 387. — *πραέων*, ¶ 20, § 135. — 9. *ἀδικεῖν οὐκ εἴων* (from *έάω*), did not permit any one to injure them, § 627. 3. — *οὐδὲ τὰς περιστεράς*, sc. *ἀδικεῖν εἴων*.

**3.** L. 12. *σοὶ . . γενέσθαι*, it is in your power, X., to become a man (a great man), §§ 408, 627. a. — 13. *\*Ἐχεις . . τοσούτους*, § 660. a. The omission of the conjunctions (*asyndeton*) increases greatly the vicinity of the expression. — 15. *ὄνησαις*, from *ὄνινμι*, § 284.

**4.** L. 16. *πυρά*, 124. β. — 17. *κύκλῳ*, [in a circle, § 418] round. — *δρέων*, uncontracted form, § 115. 2. — *ὑδωρ . . οὐρανοῦ*, [there was much water from heaven] much rain fell. — 18. *Στρατοπεδεύοντων δ' αὐτῶν*, and [they being encamped] while they are encamped, R. xxxii., § 638.

**5.** L. 20. *σῶοι*, § 135. — 21. *τοῖς . . χιόνος*, a protection to the eyes from the snow, §§ 347, 403. — 22. *μέλαν*, ¶ 19. Explain its forms (§§ 105, 132. 2). — 23. *Διι*, ¶ 16. — *Γλοῦν*, ¶ 16, § 126. 2. — 25. *Μάσκα* (also accented *Μασκᾶ*), §§ 126. 2, 562.

**6.** L. 29. *Κύρῳ παρῆσαν*, [were present to C.] came to the aid of Cyrus, § 652. 1. — 30. *νῆσει*, from *νῆσις*, ¶ 14, §§ 34. a, 114, 121. 6. — *ἐπ' αὐταῖς ναύαρχος*, as admiral over them. — [P. 31.] L. 1. *νῆσις ἑτέρας Κόρου*, other ships belonging to Cyrus. — 2. *ἐπολιόρκει*, — *συνεπολέμει*. The subject of these verbs is a pronoun referring to Tamos; while *αὐτόν* refers to Tissaphernes.

## X VII.

[a. History of Greek Declension. §§ 83—91, 141, 143; ¶ 6.]

b. Use of the Numbers and Cases. §§ 335—341.

c. The Affixes of the Aorist and Future Passive. ¶ 30; §§ 198, 199.  
See ¶ 31.

d. The Aorist and Future Passive of *βουλιών*. ¶ 35.]

1. L. 10. *τὴν τῶν M., sc. χώραν*, §§ 385, 447. β. — 11. *Τούτῳ . . τι*, §§ 572, 431. a.

2. L. 16. *Κατεπέμφθη (κατα-ε-πέμπ-θη)*, § 52. 1. — 18. *ἔλή-φθησαν (ε-λήβ-θησαν)*, from *λαμβάνω*.

3. L. 20. *ὑπηρέται παντὸς ἔργου*, assistants [of] in every work. — 21. *Κύρῳ ἐλέχθησαν (ε-λέγ-θησαν*, § 52. 2) *γενέσθαι*, [were said to be to C.] *Cyrus was said to have*, § 408. — *πραχθῆσται (πραγ-θῆσται)*, from *πράττω*, ¶ 38, § 273. — 23. *ἐπὶ τεττάρων*, § 137. ε.

4. L. 28. *Τούτοις ἥσθη (ε-ήδ-θη*, § 52. 3), § 406. — *τούτων*, § 375. — 29. *Ὕναγκάσθην (ε-αναγκάδ-θην)*, § 273. n. 2. — *αὐτοῖς*, § 404. δ.

5. L. 31. *δεηθῆναι*, § 222. 3. — *ἐπιδεῖξαι*, aor. of *ἐπειδείκυμι*. — [P. 32.] L. 1. *ἀποσπάσαι*, § 219. — 2. *μὴ κυκλωθείη (§ 218)*; §§ 601. γ, 602. 2. — 3. *ὅτι αὐτῷ μελοι*, §§ 407. i, 546. — 4. *ὅπως καλῶς ἔχοι*, that [it should have itself well] all should be well, §§ 546, 555, 601. γ. — *κατεκαύθη*, from *κατακαίω*, § 267. 3.

6. L. 5. *Δείσαντες*, ¶ 58. 2, § 282. — *ἀποκλεισθείσαν*, § 221, — 6. *Ἀναμήσθητε*, aor. pass. of *ἀναμηνήσκω*, §§ 221. a, 285. — *ἐν ποίοις τισὶ πράγμασι*, in what kind of circumstances, § 517. — 7. *Τότε δὴ καὶ ἐγνώσθη* (from *γιγνώσκω*), [then now also] then it was at once perceived.

7. L. 9. *ἡχθέσθη*, § 222. a. — 10. *ἐκβληθείη*, § 223. — 11. *ἀνήθησαν (ἀνα-ε-άγ-θησαν)*, from *ἀνάγω*. — *ἀποτμηθέντες* (from *ἀποτέμνω*, § 277. β) *τὰς κεφαλάς*, § 437.

8. L. 13. *παραδοθῆσται*, from *παραδίδωμι*. — *Καὶ . . συσταθησόμενος* (from *συνιστημι*), and also, when he was setting forth from *Ephesus* to be presented to *Cyrus*. — 15. *ἐαντῷ (§§ 410, 504) δεξιόν (§ 457. β)*, [on the right to himself] on his right.

9. L. 16. *ἔφανησαν*, ¶ 42, §§ 199. II., 255. β. — 18. *τὴν λοιπὴν πορείαν (§ 431. a) . . χρὴ (§ 284. 4) πορευθῆναι*, whether [it is proper to travel] they should pursue the rest of their way. — 20. *ὅπως, how*. — 21. *ταφείησαν*, from *θάπτω*, §§ 272. a, 263.

10. L. 23. *παρεκλήθησαν*, from *παρακαλέω*, § 261. — 26. *Οὐ πολλῷ δὲ ὑστερον*, and [not later by much] not much after, or soon after. — *ἀπὸ . . σημείου*, [from] at the same signal. — *οἱ τ' ἔνδον*, § 476. — 27. *κατεκόπησαν*, from *κατακόπτω*, § 272. a.

## XVIII.

a. REVIEW. Declension. §§ 72–154; ¶¶ 5–24.

b. The Reduplication. §§ 190, 191.

c. The Affixes of the Perfect and Pluperfect, in each voice. ¶¶ 29, 30.

d. The Perfect and Pluperfect of *βουλιών*, in each voice. ¶¶ 34, 35.

e. Remarks upon the Complete Tenses. §§ 233 f, 577 f.]

1. L. 28. *τοιαῦτα*, § 432. β. — *πεποίκη*, perf. of *ποιέω*, § 218. In looking for words in the vocabulary, allowance must be made for the reduplication, wherever it occurs. — 29. *ἀνατεθαρρήκασιν (ἀνα-θεθαρρέ-κασιν)*, § 62. — 30. *ἐπιωρκήκασι (ἐπι-ο-ορκέ-κασι)*, § 191. 4. — 31. *έωράκα*, §§ 189. 2, 190. — *οἶμαι (§ 222. 3) δέκαι οἱ ἄλλοι πάντες* [sc. ἀσμενοί σε έωράκασι], and, I think, all the others also. — [P. 33.] L. 1. *Κύρος . . εἴρηκα (§§ 191. 1, 301. 7)*, § 522. — 2. 'Η . . *ἀπολάλεκεν (§§ 191. 2, 295)*, § 567. β.

2. L. 4. *\*Ἀπολελοιπάσιν*, ¶ 37, §§ 199. II., 236. 1. — 5. *νικᾶν ἡγεῖται*, [thinks that he conquers] considers himself victor. — *ἀπέκτενεν*, from *ἀποκτένω*. — 6. *ἔστηκε*, stands, §§ 191. 4, 233. — *γράμματα ἔχοντα*, [having letters] bearing an inscription. — 7. *Ἐλληνίδες*, § 134. — 8. *Προηγεῖσθε τὴν πρὸς τοὺς ἐναντίους* [sc. ὁδόν], § 431. a] lead forward [the way against] directly against the enemy. — 9. *ὡς μὴ ἔστηκομεν (§ 234. a)*, *ἐπει τὸ φθῆμεν (§ 301. 4) . . πολεμίους*, so that we may not be standing still (as if afraid), [since] now that we have been seen, and have seen the enemy.

3. L. 14. *διεληλυθέναι*, perf. of *διέρχομαι*, §§ 301. 3, 191. 2. — *ἐνέτυχον ἦδη*, they already [happened upon] fell in with.

[f. Decline *ιδάς*, explaining its forms. ¶¶ 22. 7, 58. 1; §§ 103, 112. a, 132. 1, a, 301. 4. n. 2.]

4. L. 15. *τεθνηκότα*, dead, from *θνήσκω*, § 281. — 16. *οὐδὲ . . ἔλεγεν*, nor did any one [knowing] from knowledge say how he died. — 19. *πεποικὼς εἶη*, §§ 234, 611. 2. — 21. *ἥσθετο . . ἦν*, § 614. a. — 22. *Πάντες δὲ ὤντο ἀπολωλέναι* (from *ἀπόλλυμι*), *ὡς ἐαλωκίας* (from *ἀλίσκομαι*, §§ 301. 1, 198. 2) *τῆς πόλεως*, and they all thought they were lost, [as they would be, the city having been taken] as though the city had been taken by an enemy, or *inasmuch as* (in their opinion) the city was taken, § 640. — 23. *εἰκός* [sc. ἔστι], it is probable.

5. L. 25. *Εἰλήφεσαν (λε-λήβ-κεσαν)*, §§ 61, 191. 1. — 26. *ει-στήκει (ε-ε-στά-κει)*, a second form of the plup. of *ἴστημι*, in which the augment is prefixed to the reduplication, §§ 189. 3, 233. — 27. *τετελευτήκει*, § 194. 1. — *φάρμακον πιὼν* (from *πίω*, § 278), *πυρέττων*, [having drank a drug, being in a fever] through the effect of medicine taken for a fever. — 28. *τὰ δ' ἔκεινον*, § 477. a. — 29. *ἡλώκει*, from *ἀλίσκομαι*. — 30. *ειώθει*, §§ 236. c, 297. — 31. *Χιτωνίσκους δὲ ἐνεδεδύκεσαν* (from *ἐνδύνω*, § 278. γ) *ὑπὲρ γονάτων (§ 103. n.)*, and they [had put on] wore small tunics [above their knees] not reaching below the knee.

[g. Formation of the Tenses. ¶ 28 (see ¶ 4. II.). Apply this table in parsing verbs, until it becomes perfectly familiar.]

6. L. 32. *Πάνθ'* (for *πάντα*, § 65) *ἡμῖν πεποίηται*, § 417. — [P. 34.] L. 1. *οὐδὲ . . μέμνησαι (§ 233)*, not even [seeing know] understand what you see, nor [hearing remember] remember what you hear. — 2. *\*Οπωρ . . ἄνδρες*, § 602. 3. — *ἄξιοι τῆς ἐλευθερίας*

(R. XII., § 374. β), ἡς (§ 526) κέκτησθε (§ 234. β), *worthy of the freedom which you [have acquired] enjoy.* — 5. οὐ . . τυχεῖν, *for it is not possible to attain this in any other way.*

7. L. 7. Ὁμολογεῖς . . γεγενῆσθαι (from γίγνομαι), § 627. a — 10. διὰ τὸ διεσπάρθαι (δια-ε-σπάρ-σθαι, § 60; from διασπείρω, §§ 259. a, 268) αὐτῷ (§ 412) τὸ στράτευμα, *on account of [the army having been dispersed for him] the dispersion of his army.*

8. L. 11. Παρυσάτιδος, § 390. — 12. εἰς ζώνην δεδομέναι (from δίδωμι), *having been given for the girdle*, i. e. in accordance with a Persian custom, their income was appropriated to supplying the queen-mother with girdles. — 14. τεταγμένος, from τάττω. — 16. K. πεπτωκότα (from πίπτω, §§ 286, 236. a), *that C. had fallen*, § 633. — ἔφυγεν, from φεύγω, § 270. 9. — 17. ἔξευγμένην (from ξύγνυμι, § 294) πλοίοις (§ 416. 1) . . ἐπτά, *[connected by 37 boats] composed of thirty-seven boats connected together.*

[a. Connecting Vowels and Flexible Endings of Conjugation. §§ 202 - 215, ¶ 31.]

i. Analyze the Affixes which have been learned in ¶¶ 29, 30, distinguishing in each the Tense-Sign, Connecting Vowel, and Flexible Ending (so far as they exist). Write the Affixes as analyzed, separating the elements by hyphens, and verify the work by comparing ¶ 31.

j. Analyze the Forms of Verbs which occur in reading, distinguishing the following elements, where they exist: — 1. the Preposition with which the Verb is compounded; 2. the Augment; 3. the Reduplication; 4. the Root, distinguishing all the additions made to the original root; 5. Letters inserted between the root and affix; 6. the Tense-Sign; 7. the Connecting Vowel; 8. the Flexible Ending; and 9. *paragogic*. In Participles, the Flexible Ending of Conjugation may still further be resolved into (a) the Addition to form the Root of Declension; (b) the Connecting Vowel of Declension; and (c) the Flexible Ending of Declension (§ 133. 1. n.). Continue this analysis until it becomes perfectly familiar.]

9. L. 19. ἀμφότερα (§ 472. a) τὰ δῶτα (¶ 11, § 33. γ) τετρυπημένον (τε-τρυπα-μέν-ο-ν), *[bored as to both his ears] having both his ears bored*, § 437. — 20. ἔδειξε (ἔ-δεικ-σ-α-τ, §§ 203. β, 211), from δεῖκνυμι. — συντετριμένους (συν-τε-τριβ-μέν-ο-νς, §§ 34, 53), from συντρίβω. — 22. κατειλημμένων (κατα-ει-ληβ-μέν-ο-ι), from καταλαμβάνω. — 23. διεζεῦχθαι (δια-ε-ξεῦ-σθαι, §§ 60, 52), from διαξεύγνυμι.

10. L. 25. ἥχθησαν (ἐ-άγ-θε-σαν, § 199), from ἥγω. — 26. ἥσθηται (ἀ-αἰσθ-η-νται, § 222. 1), from αἰσθάνομαι. — ὄντος Ἑλληνικοῦ, *[being Greek] composed of Greeks.*

11. L. 32. προβάτων ἔνεκα, R. XI., §§ 372. γ, 674. 3. — ἀποδεῖγμένοι ἦσαν ( §§ 53, 213. 2), perf. mid., *had expressed their opinion*, § 558. — [P. 35.] L. 1. ἐκέλειντο (ἐ-κέ-κλει-ντο), *were kept closed*, § 577.

12. L. 3. διέπλευσαν (δια-έ-πλευ-σ-α-ντ), § 220. — 5. τοῦ . . γεγραφότος, *who painted the Dreams in the Lyceum.* — 6. ἐσέσωστο ἐ-σ-ε-σω-σ-το, § 221. a), from σώζω, § 282.

13. L. 8. ἂμα ταῦτα ποιούντων (ποιε-ό-ντ-ων) ἡμῶν, *[at the same time, we doing these things, § 638] as soon as we do this*, § 616. a. — 9. ἀφεστήξει (from ἀφίστημι, § 239) . . λελείψεται (λε-λείπ-σ-ται), § 582. — Εἴ γάρ τινα ἀλλήλοις μάχην συνάψετε, νομίζετε, *for if you [shall join any battle] engage in any battle with each other, consider.* — 11. κατακέκοψεται, § 582.

## XIX.

- [a. REVIEW. Consonants and their Euphonic Changes. ¶ 3. II., §§ 49 - 71.  
b. The Nude Affixes of the Present and Imperfect, in each voice. ¶¶ 29, 30.  
c. Verbs in -μι. § 224 f.]

1. L. 12. ἵστανται (ἱ-στα-νται), ¶ 48, §§ 283. c, 284. — 13. ἐπίστασθε, indicative. — 14. φέρει, *[carries] blows.* — 16. φημί (φα-μί, §§ 209, 224. 1, 284. R.), ¶ 53, § 301. 7. — 17. αὐτός, § 627. a. — Ἄμα δὲ τῇ ἡμέρᾳ, *and [at the same time with the day] at daybreak*, § 399. — 18. συνελθόντες, from συνέρχομαι. — 19. οὐτε ἀλλον πέμποι (§ 608) σημανοῦντα (§ 583. a), δ τι χρὴ (§ 284. 4) ποιεῖν, *neither sent another to signify what they must do.*

2. L. 21. στρατιωτῶν — τις, § 362. β. — 22. ἱησι (ἱ-ε-σι, ¶ 54, §§ 211, 224. 1, 229, 284) τῇ ἀξίνῃ (§ 416. 1), *lets fly with his axe, throws his axe at C.* — 23. σωφρονήτε, § 603. β. — τοῦτο (§ 435) τάναντία (τὰ ἑναντία, § 39. N. 1) . . ποιούσι (§ 546), *[you will do to him the things contrary than they do to dogs] you will treat him in a manner the reverse of that in which they treat dogs.* — 24. τὰς μὲν ἡμέρας (§ 439) διδέασι (δι-δε-νσι, §§ 58, 284; cf. τιθέασι, ¶ 50), *they tie up [through the days] by day.* — ἀφιᾶσι (ἀπο-ι-ε-νσι, § 229. b).

3. L. 27. Δίδωσι (δι-δο-σι), ¶ 51, § 284. — 28. παραδιδόāσιν (παρα-δι-δο-νσι-ν), § 58.

4. L. 29. συμμιγνύāσιν (συν-μίγ-νη-νσι-ν), § 294; cf. δεικνύāσι, ¶ 52. — 30. ἀποκτινύāσι, § 295. — 31. δεικνύονται, § 225. R. — Τοῦτο . . τις, § 638. — [P. 36.] L. 2. τὸν θέον, *the god, who was supposed to have caused the sneezing as an omen of good.*

5. L. 3. ἐπίāσιν (ἐπί-ι-νσι-ν, § 58. a), *they will advance*, ¶ 56, §§ 224, 231. — 4. ἀπιμεν (ἀπό-ι-μεν) . . ἐπικρατείας, *we shall depart hence out of the power of these men.* — 5. εἰσειτι, § 224. 1.

[d. Formation of Words. §§ 302 - 316; ¶ 62. A, B.]

6. L. 6. ψιλήν . . κεφαλήν, § 472. a. — εἰς τὴν μάχην καθίστατο, *stationed himself for the battle.* — 8. ὡς ἐδύναντο τάχιστα, *as fast as they could*, § 525. a. — Ἐκ τούτου, *[from] upon this.* — ἐσταλμένος (from στέλλω, § 277. a) . . κάλλιστα, *arrayed for war as handsomely as [he could array himself] was in his power.* — 10. ἔφη (ἔ-φα-τ, §§ 211, 224. 1), *said he*, ¶ 53. — τί (§ 432. 3) ἀντιτετάχαται (ἀντι-τέ-ταγ-νται, § 213. 2, R.), *why they are drawn up against us.* — 11. ἔφησθα, § 182. II. — 12. ἐπήρετο (ἐπι-ε-έρ-ε-το), § 298.

— 13. δοξεῖ φη [sc. ἀληθῆ ταῦτ' εἶναι], and he said [that they were true] γένει, § 624. β. — οὐκέτι φη, § 616. b.

[e. Formation of Words (continued). §§ 317–328; ¶¶ 62, 63. Apply the rules of derivation and composition in explaining the forms and significance of words until they become perfectly familiar. In this way, the labor of learning the language will be greatly diminished.]

**7.** L. 14. ἐπετίθεντο (ἐπι-εθί-θε-ντο, § 62), ¶ 50, § 284. — τοῖς καταβαίνοντι (κατα-βα-ίν-ο-ντ-σι, § 278), those who were descending, §§ 636, 215. 2. — 15. δεδοκότες, ¶ 58, §§ 282, 236. a. — 16. ἵεντο, ὥσπερ ἀν δράμοι (301. 5) περί νίκης, they [threw themselves] rushed forward, as one would run for [victory] a prize (as one would run if he were running for a prize, § 604. β.). — 18. λαμβάνειν, [to take] permission to take. — ἔδιδον, § 225. — 19. ἔδιδοτο λέγειν (§§ 546. β., 620. a) τῷ βουλομένῳ (§ 636), [it was given to speak] permission to speak was given to any one who wished.

**8.** L. 20. ἐπεδείκνυσαν (ἐπι-εδείκ-νυ-σαν), ¶ 52, § 294. — 22. νόμῳ τινὶ ἄδοντες, singing [with] a certain tune. — 23. ἐπήγυντο, § 294. — 24. ἀπήγει, ἦτε, ¶ 56, § 231. δ., 237.

**9.** L. 26. Οἱ δὲ πολέμοι, ὡς ἥρξαντο (έ-άρχ-σ-α-ντο) θεῖν, οὐκέτι ἕστησαν (έ-στα-σαν, §§ 224. 2, 257. β.), and the enemy, when they (the Grecian targeteers) began to run to the assault, no longer [stood] held their ground. — 27. ἀμα . . ἀνέστη, § 616. 3. — 28. ἀνέβη, §§ 227, 278, ¶ 57. — 30. πολλῶν καὶ (§ 655. 6) ἀγαθῶν γεμούσας, [full of many and good things] abundantly supplied with excellent provisions. — 31. ἰατροὺς κατέστησαν (1 aor., § 257. β.) ὀκτώ, they appointed eight surgeons. — 32. τετρωμένοι, from τιτρώσκω, § 285.

[f. REVIEW. Greek Characters. ¶¶ 1, 3; §§ 10–23.]

**10.** [P. 37.] L. 1. ἔθεντο (¶ 50) τὰ ὅπλα, [put their arms] stood in arms (a military phrase). — 3. παρέδοσαν, § 224. 2. E. — 4. ἔγνωσαν, ¶ 57, § 285. Why must this 2 aor. have the nude form? — 5. ἥλωσαν — ἑάλω, §§ 301. 1, 189. 2. — 7. ἐνέδυν, ¶ 57, § 278.

**11.** L. 10. ἐπιστάσθωσαν, δτι οὔτε ἀποδεδράκασιν (§ 285), οὖτα (¶ 58, § 301. 4) γὰρ ὅπῃ οἴχονται (§ 579. ζ). οὔτε ἀποτεφεύγασιν, let them know that they have neither escaped by concealment, for I know whether they have gone; nor have they fled beyond my reach. — 12. φοτε εἰδεῖν (§ 301. 1), § 628.

[g. REVIEW. Quantity. §§ 675–693.]

**12.** L. 14. σέσωσται, § 549. a. — 15. διαθέμενοι διάδοτε, having disposed of them by sale, make distribution of the proceeds. — 16. Ἱθι (¶ 56, § 210. 2) δή, ἀναμνήσθητι (ἀνα-μνά-σ-θε-θι, §§ 62. 3, 221. a), . . καταστρεψάμενος ἔχεις (§ 637), come now (or well then), call to mind, how great an object you then deemed it to obtain what [now having subdued you hold] you have now conquered and possess. — 18. ἀπιτε, imperative, ¶ 56. — 19. κελεύσω. In what mode and tense is this (§ 606)? — πάρεστε (παρά-ε-σ-τε, § 230. β.), imperative — ιόντων, § 208. 2.

[h. Accent. §§ 722–733.]

i. What words in paragraph 12 are accented as far back as possible?

j. In reading paragraphs 13 and 14, observe the illustrations which occur of the rules of accent already learned.]

**13.** L. 23. τελευτῶν ἔχαλέπαινεν, [closing] at last he became angry, § 632. — οἱ . . οὐ γάρ [sc. ἔφασαν, § 661. β.] ἀν δύνασθαι πορευθῆναι, and they bade him slay them; for they said that they were not able to proceed. — 26. βαρβαρικῷ [sc. στρατεύματι], § 447. γ.

**14.** L. 29. ἀγαγεῖν (from ἄγω), § 194. 3, n. — 30. Τὴν . . ἐπιθεῖναι (§ 224. 2. E) αὐτῶν, he said that he wished to inflict upon him the punishment due. — 31. τοὺς φεύγοντας προέσθαι (¶ 54), to betray [those fleeing] the exiles.

[k. Accent (continued). §§ 734–750.]

l. Explain the accentuation of all words which occur (so far as determined by general or special rules), until the subject becomes perfectly familiar.]

**15.** [P. 38.] L. 1. δοῦναι, § 224. 2. E. — "Ωστε . . παιδείαν, so that it is time for you also to exhibit your training. — 2. κήρυξ λέναι (§§ 208. 2, 746. a), to go as herald. — 3. ἀπεκτονώς, § 747. a. — Αὐτὸς . . λέναι, but he said that he should not himself go, §§ 510. 1, 616. b.

**16.** L. 4. Διελέγοντο . . ἐφ' ἑαυτοῖς, they both talked to themselves, and laughed at (or by) themselves. — 5. ἐφιστάμενοι, ὅπου τύχοιεν, stopping wherever they happened to be. — 6. φέροντο ἀπελάνοντες, § 637. — 8. συστάντες ἀθρόοι που, collecting somewhere in a body. — 9. νυκτός, § 741. — ἀποδρᾶς (¶ 57, § 285) φέρετο, ran off, § 637.

[m. REVIEW. Syntax. §§ 329–344; ¶¶ 65, 66.]

**17.** L. 10. Ἐμελέτων . . μακράν, they practised [to shoot] shooting, sending [up far] high into the air. — 12. τὰ πλείστον (§ 374. β) ἄξια ἐνθέμενοι, putting on board [the things worth most] their most valuable effects. — 14. αὐτοῦ, § 379. a. — τὰς . . θέντας, placing their shields against their knees, ready for action.

[n. REVIEW. Syntax (continued). — Syntax of the Genitive. §§ 345–370.]

**18.** L. 22. τάξεων, § 726. β. — ιόντος, §§ 208. 2, 749. ε. — 23. οὐχέτο, §§ 25. 3, 26. — 24. εἰς τὴν ἐπιούσταν ἔω (§ 97. 3), upon the following morning.

[o. REVIEW. Syntax of the Genitive (continued). §§ 371–396.]

p. Make a Table presenting a general view of the various uses of the Genitive, according to their divisions and subdivisions.

REMARK. The similar reduction of other great divisions of Syntax to a tabular form will be found an exercise of great utility.]

**19.** L. 26. ἀν τις ταχὺ ἀνιστῇ (§ 226. 1), if one rouses them suddenly. — ἔστι, § 732. c. — 29. ὁ τι ἀν δύνωμαι (§ 728. 4), ὑμᾶς ἀγαθὸν (§ 435) ποιεῖν, [whatever I may be able, to do you good] to do you whatever good I may be able. — Ἐπειψε . . καὶ κελεύονται, § 544.

- 31. κελεύονται φυλάπτεσθαι, *they bid you be upon your guard.*  
 — 32. τῷ πλησίον, *the neighbouring,* § 475.

[q. REVIEW. Syntax of the Dative. §§ 397–421.]

**20.** [P. 39.] L. 2. μὴ (§ 602. 2) οὐκ ἔχω (§ 601. a) . . . οἷς δω [lest] that *I may not have* [what *I may give to each*] *enough to bestow upon each one of my friends, if [it should be well] I succeed, but [lest] that I may not have friends enough [to whom I may give] upon whom to bestow.* — 6. ὅτι (§ 673. β) πεπράσται (§ 285), § 610. — μὴ ἐκδώτε, § 598. 1.

[r. REVIEW. Syntax of the Accusative and Vocative. §§ 422–443.]

**21.** L. 11. Ταῦτ' ἐγὼ ἐσπευδον, § 432. 3. — 12. δυναίμην [δυνα-ι-μην], § 205. — φθάσαι (§ 278) . . . ὑπερβολήν, *to [anticipate] arrive before the pass should be occupied by the enemy, or to anticipate the seizure of the pass.* — 15. διαβαῖεν (δια-βά-ι-εν), §§ 205. 1, 213.

[s. REVIEW. Syntax of the Adjective. §§ 444–466.]

**22.** L. 17. Ὁπως . . . ἀλλοις, *in order that he might [put] produce fear in others also.* — Τέλος, § 440. — 18. προσιοιντο, § 226. 3. — 19. Ἐπέδειξεν αὐτὸν (§ 144) . . . εἰ τῷ [= τινι, §§ 152, 732. II.] σπέσαιτο, *he [exhibited himself, § 425. 4] showed that he [made it to himself, § 558] regarded it of the utmost consequence, if he had made a treaty with any one.* How is the simple indefinite pronoun distinguished from the interrogative, and from like forms of the article? — 20. σύνθοιτο, § 226. 3. — 21. ὑπόσχοιτο, § 292. — μηδὲν ψεύδεσθαι, *[to falsify nothing] in nothing to prove false.*

[t. REVIEW. Syntax of the Article. §§ 467–493.]

**24.** L. 28. εἰ ἐδίδον, εἰπὶ τούτῳ ἀν ἐδίδον, *if he gave, he would give for this end.*

## XX.

[a. REVIEW. Syntax of the Pronoun. §§ 494–518.  
 b. Nude Forms of Second Perfect and Pluperfect. § 237.]

**1.** [P. 40.] L. 1. ἐφέστασαν (ἐπι-έ-στα-σαν, § 213), ¶ 48, § 237.  
 — 3. καγαθώ, *for καὶ ἀγαθώ, §§ 38. 1, 40. β.* — τέθυατον, § 237.  
 — 4. ἀνελέσθαι, §§ 301. 1, 746. b.

[c. REVIEW. Syntax of the Pronoun (continued). §§ 519–542.]

d. Decline ἵστας, and explain its forms. ¶ 22; §§ 132. β, 179, 237.]

**2.** L. 9. ὅτι . . . εἰη, *that these were public property.* — τεθνεῶτας, § 237.

[e. REVIEW. Agreement of the Verb. §§ 543–552. — Use of the Voices. §§ 165, 166, 553–564.]

f. Repeat and explain the forms of εἶδε. ¶ 58; §§ 237, 301. 4. n.]

**3.** L. 13. ἵστε, indicative. — 14. Σύνοιδα ἐμαντῷ (§ 652. a) πάντα (§ 437, or 432) ἐψευσμένος (§ 746. c) αὐτόν, *[I know with myself having deceived him as to all things] I am conscious to myself of having deceived him in every thing.*

[g. REVIEW. Use of the Tenses. ¶ 26; §§ 167, 168, 565–585.]

**4.** L. 16. Ἰσθι . . . ἄν, § 633. — οἴει, § 210. b. — 17. περιγενέσθαι ἄν, *could prevail over, §§ 615. 2, 604. a.* — δυνάμεως, § 726. β. — ἵστε, imperative. — αὐτὶ . . . πάντων (§ 741. a), *instead of all things which I have, §§ 525, 526. a.*

[h. REVIEW. Use of the Modes. ¶ 27; §§ 169, 586–600.]

**5.** L. 23. ὥδει . . . ἔχοι, § 425. 4. — 24. τεθνηκότα, § 633. — Δεδιώς (¶ 58, §§ 237, 282) . . . ταῦτα, *fearing lest this should take place.*

[i. REVIEW. Use of the Modes (continued). §§ 601–619.]

**6.** L. 26. ποιήσοι, § 587. 2 — 28. ἐκάθηντο, ¶ 59, §§ 192. 3, 275. ζ.

[j. REVIEW. Use of the Modes (concluded). §§ 620–644.]

**7.** L. 31. ἔκειντο, ¶ 60, § 232. — [P. 41.] L. 1. ὡσπερ ἐξὸν (§ 638), *[as we might lie down, it being permitted] as if it were permitted, § 640.* — παρήγγελλεν — ὑπομένειν, *passed the word (along the line of march) to halt.*

## XXI.

[a. REVIEW. Syntax of the Particle. §§ 645–674.]

b. Verbal in -τίος. §§ 314. f, 407. n, 642–644.]

**1.** L. 3. σκεπτέον . . . εἴναι, § 642. — 4. ἐδόκει . . . εἴναι, § 642. — 6. ὅπῃ δύναυτο τάχιστα, *[in what way they could most rapidly] as rapidly as possible, § 525. a.* — πρὶν η, §§ 657. n. 4, 629. 2.

[c. REVIEW. Conjugation. §§ 164–186.]

**2.** L. 8. Ἡμῖν . . . ποιητέα [sc. εἴναι, § 547], § 407. κ. — ἐπὶ τοῖς βαρβάροις, *[dependent upon] in the power of the barbarians.* — 10. Ἄλλ' . . . πάντα (§ 643. a) ποιητέον [sc. ἐστίν], § 601. β. Cf. πάντα ποιητέα above, and observe the freedom with which either the personal or the impersonal form of construction was used. — 11. λεκτέα, sc. ἐστὶ πάντα.

## XXII.

[REVIEW. Conjugation (continued). ¶ 28–35; §§ 187–215.]

REMARK. Lessons XXII.–XXIV. consist each of a single extract.]

**L. 14.** Ἐπει . . . ἐγένοντο, *and when both the libations had been made, at a feast given by the Greeks to the ambassadors of Corylas, king of Paphlagonia. These libations introduced the second part of the feast, which was especially devoted to pleasure.* — 15. πρὸς ἄλλον, *to the music of a flute.* — 17. ἐχρώντο, *[used] flourished.* — 18. πεπληγέναι, *to have wounded.* — δ . . . πως, *and he sell [somehow] quite artfully, so as to imitate the fall of a wounded man.* — 22. ήν δὲ οὐδὲν πεπονθώς, *but he [was having suffered nothing] had received no harm, § 637.* — 23. τὴν καρπαίαν καλομένην, *the Carpea so called, or the dance called Carpean (sc. δρχησιν).* — 28. ἐν . . . αὐλόν, *[in time to the flute] keeping time with the music of the flute.* — 31. τὰ χεῖρε, §§ 133. δ, 437.

## XXIII.

[REVIEW. Conjugation (continued). ¶¶ 36-52; §§ 216-253.]

[P. 42.] L. 1. *τὸ δεῖπνον*, *the supper given by Seuthes, a Thracian prince, to the Greek generals and captains.* — 3. *καὶ . . πόλεως*, *and [if any embassy was present from a city] whatever ambassadors from any city were present*, § 663. 6. — 4. *τὸ . . κύκλῳ*, *[the supper was to them seated in a ring, § 408] they were seated in a ring for the supper*, while the Greeks at this period were accustomed to recline at their meals. — 5. *εἰσηγέχθησαν* (from *εἰσφέρω*) *πάσιν*, *were brought in for the supply of all.* — 7. *κατὰ τοὺς ξένους*, *beside the guests.* — 10. *κατὰ μικρόν*, *[by little] into small pieces.* — 11. *ὅσον . . καταλιπών*, § 628. — 12. *κατὰ ταῦτα*, *[according to the same things] in like manner.* — 13. *φαγεῖν δεινός*, § 620. — 14. *τὸ μὲν διαρρέπτειν εἴα* (from *ἔάω*) *χαίρειν*, *[permitted] bade [the distributing farewell] farewell to all distribution to others, i. e. entirely neglected it* — 15. *ὅσον τριχοίνικον ἄρτον*, *[a loaf containing as much as three chœnices] a full three-quart loaf.* — 19. *ἔφη*, § 552. — 22. *ηπίστατο*, § 192. 3.

## XXIV.

[REVIEW. Conjugation (concluded). ¶¶ 53-61; §§ 254-301.]

L. 24. *τούτων—παρημεληκώς*, § 376. δ. — 26. *Τὸν . . ἀποδραίη*, *for I neither know [from what kind of speed] with what speed any one [fleeing could escape] could escape by flight the [war] hostility of the gods, nor into what darkness he could run for concealment.* — 29. *πάντων*, § 350. — 30. *ἴσον* used adverbially. — With these noble words of Clearchus to Tissaphernes, we close our extracts.

## EXERCISES

IN

## TRANSLATION FROM ENGLISH INTO GREEK

## I.

1. I AM plotting. We plot. You plot<sup>a</sup>. You two are plotting<sup>b</sup>. They advise<sup>c</sup>. We are throwing and striking. They two advise. To plot. To strike and throw. Let him advise. Let them advise<sup>d</sup>. Do you be plotting. Let them strike and throw.<sup>e</sup> Advise<sup>f</sup>. Do you two be throwing and striking. Let us advise<sup>g</sup>. Let us strike. You two are plotting. Let us plot. Let them two strike and throw.

2. He says. They wonder. Let him learn to rule. Do not<sup>h</sup> delay. You do not delay. He does not advise. Let him not advise. We do not wonder. Let us not wonder. They are not willing to learn. Do not burn. Let them not rule. I do not wish to speak.<sup>i</sup> We are learning to teach. If indeed we should advise. But<sup>j</sup> let him consider. If he should wish to advise. Let them not arrest.

## II.

✓ 1. Cyrus sends Lycius<sup>k</sup>. Chirisophus apprehends Phalinus. Lycius and Phalinus plot against Callimachus. Let us bring stones, and not delay. Thereupon [now] Cyrus wonders. Let the Lacedæmonians rule. O Cyrus, they wonder. I do not wonder, [O] Cyrus<sup>l</sup>.

(a) This may be either singular or plural. When the English admits more than a single form in Greek, it will often be useful to write all the forms which are admissible. (b) Dual. (c) Observe carefully in respect to the use of *paragogic*, § 66. (d) § 213. 3. (e) 2 Pers. Sing. or Plur. Imperat. (f) Subj., §§ 597. β, 598. 1. (g) Observe carefully the distinction between *σὺ* and *με*. (h) Use great care in respect to the position of particles, and of other words in connection with them. (i) Arrange this in six different ways. (j) The Greek sign of address *ὦ* is less emphatic than the English *O*, and is hence more frequently used.

2. Cyrus sends vessels. Thence Clearchus advances five day's-marches. O Lacedæmonians, send vessels and money to Cyrus<sup>a</sup>. If indeed the sun should rise. They suddenly hear a tumult. Cyrus has no vessels<sup>b</sup>. Clearchus, carry back word to Cyrus. Ariæus has indeed no money, but he has five vessels. We bring no money. Do not send vessels. They send no vessels. Let them send no vessels. Thereupon Proxenus burns five vessels. Let us go up, for the sun is rising.

## III.

1. Let us take counsel. Let them learn both to rule and to be ruled. Clearchus, if you wish<sup>c</sup>, speak. But, if they will, let them remain. Let Proxenus march. Clearchus is not willing to journey with Ariæus<sup>d</sup>. Let us not march with Cyrus. O Lacedæmonians, let us consult<sup>e</sup> together<sup>13.2</sup>. Let them march<sup>f</sup>, if they will.

2. Thereupon Cyrus sends for Clearchus. Clearchus and Proxenus are persuaded. We are not willing to obey, nor to follow. But, if you desire, go up. Do not, by the gods, be insane. Do not, then, depart. Suddenly the sun appears. And may they arrive safely! But now let us go forth with javelins. Lycius brings five leathern bags to Chirisophus<sup>g</sup>. They are not ashamed before either men or gods. May you now depart safely! Do not suppose, Lacedæmonians. We are not mad.

## IV.

1. Cyrus sends for Ctesias. Orontes is arrested. Cyrus advances five parasangs. Agasias of Stymphalus, a captain, comes up and arrests five robbers. Thereupon thirty robbers approach with javelins and leathern bags. A robber wounds Agasias. It is said. Do not wonder, Agasias. Orontes, are you not<sup>h</sup> ashamed before either men or gods?

2. Phrygia produces barley, wheat, sesame, millet, and panic<sup>i</sup>. Mithridates writes a letter, and sends it<sup>j</sup> to Cyrus. They

(a) Dat., §§ 398, 399. (b) *C. has not vessels.* For a negative adjective before a substantive, the Greek often employs a negative adverb before a verb. (c) Ἐθέλω and βούλομαι are nearly synonymous, and in many cases either may be used. Ἐθέλω, however, expresses the *wish* or *will* more as a *feeling*; and βούλομαι, more as a *rational purpose* or *preference*. (d) Dat., §§ 648, 652. a. (e) Middle Voice. (f) § 213. 3. (g) Dat., § 399. (h) The general distinction between εὐ and μή in interrogative sentences is the following: Οὐ expects an affirmative answer; μή, a negative. (i) *Barley and wheat and sesame, &c.* In such cases the conjunction is usually repeated in Greek. (j) The Greek

bring<sup>13.12</sup> five wagon-loads of large stones. Seuthes has no soldiers. Thence he advances through Phrygia five stations, thirty parasangs. From sea to sea. Soldiers, do not approach. Abrozelmes comes with thirty robbers.

## V.

1. A narrow pass appears. A thousand wild asses approach. White clouds appear. They march through Phrygia, a friendly country<sup>k</sup>. Two carriage roads<sup>l</sup>, very steep and narrow. Cyrus sends to Clearchus fourteen hundred<sup>m</sup> heavy-armed men. We have no strongholds. Agasias goes forth with hoplites and other soldiers, twenty-four hundred in all<sup>n</sup>. They carry goat-skins, sacks<sup>o</sup>, and other receptacles.

2. The robbers bring stones. The soldiers so judge. And on the fourth day, Cyrus with two thousand heavy-armed troops descends into the plain. On a sudden<sup>13.17</sup> Lycius closes the gates, and inserts a strong bar. But let us not leave the place by flight. The soldiers are in great need of<sup>p</sup> a common deliverance.

3. But on the fourth day the trumpeters give a signal. Thereupon the heads of the robbers are cut off. If indeed<sup>13.7</sup> the deity should so direct. Mithridates flies at full speed, and throws himself into the sea. The truce remains. The soldiers wonder at<sup>13.5</sup> the truce.

4. Mithridates therefore comes again to Orontes. But Seuthes escapes into the stronghold. He descends into the villages<sup>q</sup> upon the springs of the river Centrites. Proxenus therefore ascends into the citadel above the plain. He escapes into the village over the plain which lies along the river Marsyas.

5. The master of each village. Let us strive for an honorable death<sup>r</sup>. The hoplites fly at full speed through the midst of the plain. The soldiers of Cyrus come against my country. The friends of our brother leave the citadel by flight. From this day let the truce remain. Let us cease from that design. They flee out of that country.

6. From that day the Lacedæmonians rule upon the sea and upon the land. Seuthes rules at the present time<sup>s</sup>. It is said in the preceding narrative. The heavy-armed cross with diffi-

usually omits pronouns which will be readily understood, and which have no emphasis. (k) § 331. (l) Dual. (m) § 140. 1. (n) *to the number of two thousand and four hundred men.* (o) *and sacks.* (p) *need strongly.* (q) In respect to the position of the article and a limiting word or phrase, and the frequent repetition of the article, observe carefully § 472 and the usage of Greek writers. The position of the genitive partitive (§ 358) conforms to § 472. a. (r) *about the dying honorably.* (s) *during the now time.*

culty the river Centrites. Ctesias says that the Persians also expose themselves in war with their heads unprotected. Clearchus sends two thousand heavy-armed troops, and about ten thousand targeteers<sup>a</sup>. Cyrus is plotting against<sup>13. 11</sup> his<sup>b</sup> brother. They traduce Seuthes to the friends of his brother.

7. Suddenly<sup>13. 17</sup> the rest of the enemy appear upon the plain beside the sea<sup>14. 18</sup>. The one traduces the other. The barbarians slay both Clearchus and many of the others. The rest of the soldiers give way and flee.

8. But on the next day Cyrus sends for the rest of the generals. The enemy quit the plain without resistance. Cyrus sends back Proxenus and his men into Lydia. The men from the villages upon the right descend<sup>15. 2</sup> into the plain. On the fourth day<sup>15. 2</sup>, Tissaphernes and Ariæus with their men<sup>c</sup> leave the hill. He sends for the Cilician queen.

9. Come into the centre of the plain. For they have our property. On the next day Cyrus sends for the Arcadian infantry. They wonder at the fate of Clearchus. One teaches<sup>13. 7</sup> one thing, and another another. The physician has come opportunely. The soldiers take supplies. Do not wonder at our affairs. They die<sup>15. 16</sup> in the midst of the way homeward.

10. And HE<sup>d</sup> is both persuaded, and sends away<sup>16. 1</sup> his brother. He arrests Lycius the son of Phalinus a Syracusan. But THEY have the fruits of my toils.

11. Cyrus sends back the two messengers, and Orontes with them. Tissaphernes falsely accuses Cyrus of plotting against his brother. Tissaphernes and those with him burn the very wood from the houses. They burn the wood from the same houses. They burn the wood from the very houses. The soldiers themselves gather wood from the same place. The same soldiers gather wood. Upon the same day they themselves bring him to Chirisophus. They bring the man himself to Clearchus. You yourselves are burning the houses. And let us take some of the colts ourselves.

(a) targeteers about the ten thousand. (b) When the possessives *my*, *thy*, *his*, &c., are not emphatic, and the reference is obvious from the connection, they are commonly expressed in Greek by the simple article (§ 482, 503). When the possessive is used in Greek, the article may be joined with it or omitted, according as the reference is definite or indefinite; as, *οἱ μὲν ἀδιλόφεις*, *my brother* (definite); *ἱμὲν ἀδιλόφεις*, *a brother of mine* (indefinite). (c) those about T. and A. (d) Observe carefully in respect to the use or omission of the pronouns in Greek, according to their prominence or want of it. And in respect to the third personal pronoun, observe the various ways in which it is supplied, according to the nature and degree of its prominence. See § 502 f. (e) The position of *αὐτός*; in its different uses must be carefully observed (§ 508. II., 509, 510. a). (f) To show that *αὐτός* is used as the emphatic, and not as

## VI.

1. The barbarians said to Clearchus, that they had come<sup>e</sup> respecting a truce. The soldiers themselves said, that they were deliberating in common about the rest of their journey. Tracks of horses appear. Thereupon the targeteers themselves take some of<sup>16. 23</sup> the same horses. On the same day Seuthes was hunting on horseback. And he cheerfully complied, for he confided in the Lacedæmonians.

2. The barbarians wondered that Cyrus made war upon his brother Artaxerxes. The soldiers wondered that the generals nowhere appeared. The captains were angry with the soldiers. But he himself, with the rest of the captains, remained at the door. And again upon the fourth day they consulted the gods by sacrifice<sup>h</sup> in respect to the way homeward<sup>16. 11</sup>. The barbarians remained, for they trusted in their strongholds.

3. Two young men<sup>j</sup> ran forward from the trees. Clearchus sends for the rest of the heavy-armed, and with them ascends upon the second hill. The unprincipled plot against the good<sup>16. 12</sup>. And others, when the day began to dawn, descended in silence into the plain, and made a secure attack<sup>k</sup> upon the enemy<sup>15. 23</sup>.

4. The friends<sup>15. 18</sup> of Cyrus were taking<sup>l</sup> Orontes by the girdle. The soldiers were inflicting severe blows. But the barbarians turn in flight, one one way, and another another. They were put to death<sup>m</sup> by Cyrus. The generals took each his share of the money. The enemy leave only thirty alive. The rest are said to have met with their end. When the rout of the barbarians had taken place, the soldiers are said to have divided among themselves the prizes.

## VII.

1. The Chaldæans are in the midst of the park<sup>15. 16</sup>. The other barbarians are said to be friendly<sup>14. 21</sup>. For the road was

the common personal pronoun, place it at the beginning of the sentence (§ 510. a). (g) The *oratio obliqua*, or *indirect quotation*, freely employs in Greek either the distinct modes with connectives, or the incorporated modes without (§ 607. n., 614, 619). When the distinct modes are used in connection with past time, the forms of expression in §§ 608 and 610 are both common. (h) sacrificed. (i) the. (j) For the use of both the dual and the plural, when two are spoken of, see § 237. When it is designed to give express information in respect to the number, as in the example above, it is usual to employ the numeral, whether with the dual or the plural. (k) made an attack securely. (l) Observe carefully the distinction between the aorist and the definite tenses. (m) died.

said to be very steep<sup>14. 22</sup>. Be ready. If indeed<sup>13. 7</sup> we are men. The fountains beside the road were beautiful. And the gods are judges of the contest<sup>a</sup>. And the judges of the contest are gods. Let the soldiers be brave.

2. The Chaldaean wish to be friends<sup>b</sup> and allies. Upon this<sup>13. 11</sup>, the soldiers inquired about the Pisidians, whether they were friends or enemies. And Seuthes told where the villages were<sup>c</sup>. For thus the matter stands. The expedition is said to be against the Lacedaemonians. And Orontes the Chaldaean is also present.

3. For there is a narrow pass between the trench and the Euphrates. There are beautiful villages beside the Euphrates. For I hear that there are suspicions. For it was now becoming<sup>d</sup> dark. For it was now dark. But when it was now evening, he came<sup>e</sup> to Cyrus. It was necessary to fight, for there was no money<sup>13. 15</sup>. It is necessary to march<sup>14. 4</sup> along side of the river, for we have<sup>13. 16</sup> no vessels. Let us march, for it is now daybreak.

4. Here Orontes had a palace, a park<sup>f</sup>, and beautiful villages. The generals have a suspicion. Here again the soldiers were dejected<sup>g</sup>. The targeteers<sup>15. 22</sup> begin to run of their own accord upon the villages. Artaxerxes made war upon the Mysians and Chaldaeans.

5. Let us give the signal<sup>15. 6</sup>, for it is now late. It is growing late. And when it was now about sunset, suddenly the barbarians appear upon the plain. The sun is setting. For it was now towards day.

6. It was not possible to take the villages. It is permitted to take some of<sup>16. 23</sup> the horses<sup>16. 27</sup>. For we cannot have<sup>h</sup> money. But we could not obtain supplies.

7. It is now time to depart<sup>14. 9</sup>. The soldiers have leisure to hunt<sup>16. 27</sup> in the park. For it is necessary now to consult together<sup>13. 2</sup>. The circuit of the palace<sup>18. 17</sup> was a parasang.

### VIII.

1. You<sup>i</sup> are generals, but we are soldiers. We advise you, Clearchus, to follow and obey Cyrus. We flee<sup>15. 8</sup>, and you pur-

(a) Observe, that the subject of the sentence and an attribute are often distinguished by the article's being used with the first and not with the second. See § 487. 3, 4. (b) both friends. Tι in Greek implies less emphasis than both in English, and is therefore much more frequent. (c) told the villages, where they were. (d) Observe the distinction between ιμι and γιγραπι. (e) comes. The Greek makes great use of the Historic Present, and unites past and present tenses much more freely than the English. (f) and a park. (g) there was dejection to the soldiers. (h) it is not to have. (i) You on the one

sue<sup>17. 2</sup>. I, Seuthes, am neither so thoughtless nor so foolish. We thought you an enemy<sup>15. 23</sup>. Send me<sup>j</sup> away, and think me no longer a friend. Send away both me, and the army with me.

2. We plot against them with good reason, for they have our property<sup>16. 8</sup>. Do not wait for others to come to you. You and I have the same enemies<sup>k</sup>. We can<sup>l</sup> now take pledges from them.

3. They ride back to their own village. What age do you now wait for? Let them inflict severe<sup>14. 23</sup> blows upon each other. It is time for us to be upon our guard against them, as enemies. It is necessary<sup>13. 27</sup> for you to deliberate for your own interest<sup>m</sup>. For I am no longer general, but Clearchus.

### IX.

1. It is safer for you to pursue<sup>17. 2</sup>, than for them. It was said, that Cyrus was both more kingly, and more worthy to rule, than his brother<sup>n</sup>. We suffer most unjust treatment in being cast out among the barbarians. The soldiers were far more zealous than their generals. Let us knock upon the door<sup>17. 9</sup> ourselves<sup>16. 19</sup>.

2. O Seuthes, most wonderful of men. O Tissaphernes, and ye others, as many as are friends of Artaxerxes, have you no respect for<sup>o</sup> the gods? Thence Cyrus advances<sup>13. 15</sup> through Phrygia by the shortest and safest way. The Cilician queen sends back the most of her friends into Cilicia.

3. The worst men are worthy to suffer the severest punishment. For, first and greatest, your oaths by the gods forbid you to depart<sup>14. 9</sup>. The good counsel the best measures. Clearchus was nearer than Proxenus.

4. But Lycius made much the greatest haste<sup>p</sup>. The barbarians escape<sup>15. 12</sup> into the nearest villages. The enemy were now coming<sup>q</sup> nearer. The targeteers<sup>15. 22</sup> ran much faster than the heavy-armed troops<sup>15. 21</sup>. The soldiers ascend<sup>13. 18</sup> into the highest village. They watched<sup>19. 17</sup> each other more negligently.

hand [13. 7]. See § 502. 1. (j) In the oblique cases of ιγι, the emphatic forms are ιμοῦ, ιμοῖ, and ιμί; while the unemphatic are μοῦ, μοῖ, and μί, which are enclitic, and do not begin a sentence (§§ 142. 1, 502, 732). After a preposition, use the longer forms (§ 732. b. 4). In general, avoid placing an unemphatic pronoun at the beginning of a sentence. (k) There are the same enemies to you and to me. (l) It is permitted us to take. (m) in behalf of yourselves. (n) Gen., § 351. (o) are you not ashamed before? (p) hastened much the most. (q) becoming.

## X.

1. You honor me. You are honored by me. They were honored by us. The soldiers see two eagles. With the aid of the gods, we conquered many times our own number. The generals called aloud to the soldiers, both in Greek and in Persian. Honor the good. Thence we attempt to enter into Cappadocia. Let us strive to conquer the enemy. Strive to become good<sup>16. 12</sup>. They said to the messenger<sup>16. 22</sup>, that they were now conquering the enemy. Do not encamp in a bad place. He cried out in Greek, that Seuthes was near with few attendants<sup>16. 20</sup>.

2. The rivers flow through the plain<sup>15. 2</sup> of Cilicia into the sea<sup>14. 18</sup>. The river was called Maeander. The barbarians call the river Marsyas. The soldiers ask Seuthes for money<sup>13. 15</sup>. Ask Cyrus for your pay. Ask Cyrus for our pay\*. They endeavoured to rob us of our pay. Soldiers, let us bring stones, and erect<sup>b</sup> a mound.

3. The soldiers brought stones, and threw *them* into the sea. You fear us, as you yourselves acknowledge. We are the very persons whom they seek. To me, therefore, it seems to be no time for us to call the Persians together. Let us not neglect ourselves. It is time for Cyrus to apprehend Orontes. On the same day, Lycius arrives with four hundred targeteers. Epyaxa, the Cilician *queen*, summons to<sup>e</sup> her tent the seven best of her attendants<sup>d</sup>.

4. The soldiers encamp in the open air. Let Clearchus and Chirisophus take the lead, since they are also Lacedæmonians. With no good reason surely could you envy us. Let us no longer<sup>19. 8</sup> envy the wicked<sup>20. 18</sup>. We labor cheerfully, and acquire securely<sup>14. 9</sup>. First carry back word to the army<sup>15. 1</sup>, that there is need of silence<sup>17. 16</sup>. In the first place, Cyrus appears to be more modest than the rest; and in the second, to obey the most implicitly his elders. Callimachus was fonder of horses than Clearetus, and managed them<sup>e</sup> with more confidence<sup>f</sup>.

5. It is now time to feed the horses. The worst<sup>19. 27</sup> men are thought worthy to rule. They claim to be honored by us. He engages in earnest conversation, in order that he may show<sup>g</sup> whom he honors. They engaged in earnest conversation, in order that they might show whom they honored<sup>h</sup>. He learned<sup>13. 6</sup> to obey, in order that he might be thought worthy to rule.

(a) Why is it necessary to express the possessive in this example, but not in the preceding, or the following? (b) *make*. (c) *calls together into*. (d) *of those about her*. (e) *the horses*. (f) § 162. (g) §§ 592, 601. (h) What

6. The soldiers were exceedingly angry with their generals. I asked them how much gold they had. The two admirals were sick. On the next day<sup>16. 2</sup>, the messengers brought back word, that both Darius and the rest of the Persians commanded us. He said that the robbers<sup>14. 15</sup> had again assembled. He said that the robbers were again assembling. They endeavoured<sup>20. 16</sup> to pass by force.

7. They commanded the captains. They asked<sup>20. 23</sup> Cyrus for money and vessels. THEY had come, but Clearchus was still riding up. Here were found many vessels. They used the cords<sup>i</sup> which they found in the villages of the barbarians for their slings. *The men* whom Darius supposed to be faithful to himself, [them] he soon found to be more friendly to us than to him. We saw each other joyfully and embraced as friends. They said, that the Taochians inhabited strongholds. The others had not yet come. They used the lead in various ways<sup>j</sup>.

8. Would that Clearchus were living<sup>k</sup>! They had for arms small spears<sup>14. 10</sup>. Would that the Chaldaeans were free! Cyrus did not permit the generals to collect an assembly of their own soldiers. Permit us to open the door<sup>17. 9</sup>. They saw the messengers at the door. One waited for<sup>21. 22</sup> another. We gladly opened the gates. The targeteers were drawing up the hoplites. Would that you were ruling<sup>13. 6</sup> justly<sup>21. 4</sup>!

9. For this was a custom with the Chaldaeans<sup>l</sup>. Let these things be. He commanded these to remain, but the rest to proceed. This passage was narrow. These two passed through, and came within the inclosure<sup>18. 29</sup>.

10. We had such an opinion respecting you. The admirals<sup>21. 17</sup> said the same things. For these same persons command us to remain. They said thus much. And there are so many vessels. So great is the number of the enemy<sup>m</sup>. Such were the wishes of the soldiers<sup>n</sup>.

11. We say, when the north wind blows against *us*, that it is bad<sup>19. 27</sup> sailing. Tamos the admiral is well-disposed. He commanded the well-disposed to follow. Would<sup>21. 30</sup> that the gods were propitious! He bids Tamos conduct these from Ephesus. The dawn is beautiful. They fear<sup>20. 25</sup> the north wind. As soon as the day began to appear, they crossed the river. They waited for<sup>14. 3</sup> the morning.

two modes could be here employed? (i) Dat., § 419. 5. (j) *some in one way and others in another*. (k) *C. ought to be living*, §§ 567. γ, 599. Χ. (l) *to the C.* (m) *The enemy are so many*. (n) *Such things the soldiers wished*.

## XI.

1. When they have arrived there, they will deliberate in view of this. Tamos the admiral excluded them from Ephesus. I would most gladly close the gates. Hear that<sup>15. 18</sup> tumult<sup>13. 17</sup>. He called the Scythian archers. He called the generals into<sup>a</sup> his tent<sup>18. 19</sup> as advisers. We will hear you.

2. I will conduct you in ten days to a spot from which you will see Byzantium. If<sup>b</sup> the gods are propitious<sup>22. 14</sup>, and so direct<sup>15. 8</sup>, you will take Byzantium without a battle. If you are well disposed<sup>22. 11</sup>, you will follow me. They will tarry the present day. Send me to Ariæus. We will send with you bowmen, who will forthwith turn the enemy to flight. He sent for Proxenus.

3. But they said to him, "Do not close the gates." And on the other hand do you show us, from what source you hear about us. And you yourself shall lead. We will follow them, and endeavour to imitate *them*. We hear, that you say to Artaxerxes, that Mithridates would never have attempted to burn the houses<sup>15. 15</sup>, if we had not commanded him. Do not hear these *men*. But this robber<sup>14. 15</sup> may the gods requite!

4. They hunted in the park<sup>15. 16</sup>, whenever they wished to exercise themselves and their horses. We will comply with this custom.

5. It will be difficult both to speak and to hear. At present<sup>c</sup> he is satrap of Lydia.

6. We will provide pay for the soldiers. The enemy will not be able to march rapidly; and perhaps also they will be in want of provisions. They will not fight within thirty days. They took leave of us, as now upon the point of setting sail. But upon the fourth day, if<sup>22. 11</sup> the north wind<sup>22. 10</sup> blows, we shall sail away. And it is now time for us to consider, how we shall fight most successfully. When it is dark<sup>18. 14</sup>, I shall put them on board.

7. I gave him a thousand darics. If he speaks the truth, I will give him a talent. The ten thousand darics we paid at that time, since the thirty days had passed.

## XII.

1. His wife will persuade him. He sent his wife. They had golden flesh-combs. And the prizes were linen corselets.

(a) *within*. (b) In a conditional sentence great care must be taken to employ the appropriate mode and tense, and also the proper connecting particle. See § 603 f. (c) *During the now time*.

And, when they were sending the heralds to the Thracians, it was already<sup>18. 14</sup> midnight. Do not make war against the Arcadians. When we have arrived there<sup>22. 15</sup>, we shall be at the door of Greece. The Thracians send heralds by night<sup>d</sup>.

2. Darius wished Parysatis, and the two children Artaxerxes and Cyrus, to be present.

3. They sailed five days and five nights with a contrary<sup>22. 10</sup> wind. The Cerasuntians were making a din with their spears against their shields. For he had nothing harsh in *his disposition*, but was always friendly<sup>14. 21</sup> and kind<sup>22. 11</sup>. We should like extremely to hear<sup>e</sup> the affair. When the soldiers were out of bread<sup>f</sup>, they came to us.

4. When I had gained this success, I sent for<sup>14. 6</sup> the Thracians; and they came without trouble.

## XIII.

1. And they asked again, "Shall we report war or peace?" We shall remain here ten days. He will certainly reply to you soon. Clearchus waited for the targeteers.

2. Each one of the soldiers receives a daric a month; and each one of the generals fourfold. He gave golden crowns to the Greeks. We disembark at two fine<sup>16. 11</sup> harbours, about the middle of Cilicia. The young men<sup>17. 11</sup> answered, some with laughter, and others without<sup>24. 15</sup>.

3. They asked Cleænor for guides. Meno the Thessalian took the lead of the left wing, and Clearchus, the Lacedaemonian exile, of the right. On the next day he sent for two companies of Meno's army. Thereupon he commands his attendants<sup>20. 22</sup> to cut off the head and the right hand of Cyrus. I sent this messenger to<sup>g</sup> Babylon to Artaxerxes.

4. Do not call me mother. Darius the father favors Artaxerxes. This<sup>h</sup> man [here<sup>25. 6</sup>] dwells a neighbour to us. Do you, men of Greece, carry back this word to Cyrus. Apollo flayed Marsyas. He promises, that he will give to each one of the Greeks five minæ, when he arrives at Babylon. O father, answer<sup>24. 21</sup> me. We will obey<sup>14. 7</sup> our fathers.

5. Some said, that the two lines were five stadia apart<sup>i</sup>. Let no one<sup>j</sup> fail of hitting a man. No one of us says this<sup>k</sup>. Some of the soldiers pass the night without food or fire<sup>l</sup>. Let no one

(d) § 378. (e) *most gladly hear*. (f) *bread had failed the soldiers*. (g) Observe carefully the distinction between *εἰς* and *προς* with the accusative. (h) § 473. β. (i) *were distant from each other*. (j) Observe the distinction between *εὐδίαις* and *μηδίαις*. See Notes on Less. I. 2. (k) § 451. (l) *and without fire*.

pass the night without food. No one of the Greeks perished Let no one wrong us. We took some of the ostriches. Let no one of the villages<sup>15. 12</sup> be inhabited<sup>21. 20</sup>.

6. Men of Greece<sup>25. 10</sup>, who of you is so mad, that he is not willing to follow Cyrus? Say, Clearchus, what<sup>a</sup> opinion you have respecting the march, whether we shall follow Cyrus or not. Hereupon<sup>25. 4</sup> Meno, before it is evident what reply the other Greeks will make, assembles his own soldiers apart from the rest. It is evident what he will do.

7. This *woman* asked him, who he was. This will bring us honor in coming time. But what they would do, they did not signify. Do you then, as friends, give us that advice which seems to you to be most appropriate and useful. Tell us then, Seuthes, what you have in mind. To whomsoever it seems best to make the journey with us, let him hold up his right<sup>16. 6</sup> hand.

8. But if any one of you sees another course which is more honorable<sup>16. 11</sup>, let him mention *it*. The two lines were not more than four stadia apart<sup>25. 16</sup>. More than six hundred soldiers arrive at the village. Cyrus is worse towards you, than you are towards him.

## XIV.

1. The rulers of these villages made<sup>b</sup> Xenophon a companion at table, and bade him have no fear. The soldiers used the thongs<sup>c</sup> for their slings<sup>21. 23</sup>.

2. He made all the citizens *his* friends. All the Lacedæmonians, both men and women, took part in the feast. They rule the whole country.

3. Tissaphernes therefore goes up to Babylon, taking certain<sup>25. 17</sup> of the Greeks as friends. These *men* disgrace both their native city and the whole of Greece, that being Greeks they are so senseless<sup>19. 3</sup>. Being such, he will disgrace all the citizens. But the younger<sup>24. 5</sup> of the children happened not to be present. The brazen shields<sup>24. 11</sup> now and then shine through. For, when it had become dark<sup>18. 14</sup>, they marched, having the Euphrates upon their right, supposing that they should reach<sup>d</sup> the village by sunrise.

4. The exiles, hearing this, laughed. The Thracians, raising an army, besieged Perinthus both by sea and by land. They sailed forth to make war upon the Greeks. Their husbands

(a) In respect to the different forms of complementary pronouns, see § 535.  
(b) Why is the middle voice here used? (c) Dat., § 419. 5. (d) come to

had gone hare-hunting<sup>e</sup>. And she<sup>f</sup>, going to Xenophon, entreated him, not to slay her husband.

5. And this country<sup>26. 14</sup>, beginning at<sup>g</sup> the mouth of the Euphrates, extends as far as Babylon, upon the right as you sail into the river<sup>15. 13</sup>. During this night, then, they lodged there upon the beach by the harbour of Calpe. This harbour is in Asiatic Thrace<sup>h</sup>.

6. We happened to be victors<sup>i</sup>. He sent some one to put to death the two young men. It is the part of the victor<sup>j</sup> to pursue<sup>17. 2</sup>, but of the vanquished to flee<sup>15. 8</sup>. And whoever desires to conquer, let him be brave<sup>17. 20</sup>. He happens to be at breakfast<sup>k</sup>. They arrest Orontes in order to put him to death.

7. Parysatis loved Cyrus her<sup>l</sup> younger son more than Artaxerxes the king<sup>m</sup>. But at the present time<sup>15. 21</sup> the admirals<sup>21. 17</sup> do every thing according to the major vote.

8. We will suffer with Cyrus whatever may be necessary. He said, that he would suffer<sup>n</sup> with us whatever might be necessary. If it is necessary<sup>o</sup>, we will make a treaty. They gladly<sup>21. 26</sup> made peace.

## XV.

1. Here Belesys, the satrap of Syria, had<sup>18. 17</sup> a palace and park. We arrived at Tarsus four days before Meno. There are many<sup>21. 22</sup> fishes and muscles in the river Selinus. There was at Ephesus a most beautiful<sup>16. 11</sup> temple of Diana.

2. It was evident, that the horsemen were somewhere near. These animals the king sometimes chased. There is immediate<sup>p</sup> need of an interpreter. Epyxaxa sends her own interpreter to Cyrus. They made us interpreters. The horsemen proceed to the king. They thought that the letters were ready for them. He wrote a letter to Belesys, who had been ruler of<sup>q</sup> Syria.

3. And when they had come back, they relate the affair<sup>21. 11</sup> to Tissaphernes. When it was now about the time of full market, there comes a herald from the Sinopians. We followed Stratocles THE Cretan as our guide, and exhorted each other by name. The Sinopians entertain the generals of the Greeks.

(e) about to hunt hares. (f) Use both the form of expression in § 490. 1, and also that in § 491. R. (g) having begun from. (h) the Thrace in Asia. (i) happened conquering. (j) Sing., the one conquering. (k) breakfasting. (l) the. (m) the reigning A. (n) Fut. Opt., §§ 587. 2, 608. (o) Subj. with *tār*. When the conclusion is expressed by the future indicative, the condition is commonly expressed by the subjunctive. See § 603. (p) the quickest way. (q) the one having ruled.

This wild beast Hercules pursued. In these places the target eers<sup>15. 22</sup> were more useful than the heavy-armed. But one of the heralds was a barbarian, Ariæus, who happened to be an attendant of Cyrus, and to be held in honor *by him*.

4. By this fountain Midas, the king of Phrygia, caught the Satyr. He is said to have mixed the fountain with wine. This brings honor<sup>26. 1</sup> to the whole<sup>26. 17</sup> city.

5. And these again were other pretexts to Orontes for writing the letter<sup>27. 28</sup> to the king. Here Cyrus gave ten talents to Silanus, the Ambraciot soothsayer. He sent to Artaxerxes the tribute accruing from the city which this satrap happened to have.

6. And the depth of the fountain was two fathoms. He flees to the mountain with his wife and children<sup>b</sup>. At last they deserted their houses. We have need<sup>c</sup> of<sup>28. 1</sup> brazen helmets, and purple tunics, and greaves.

7. The width of the river Cydnus was two hundred feet. Through the midst of the plain<sup>15. 3</sup> flows a river four hundred feet in width. The Cretans, deserting the city, fled with all speed to the mountains. And they were about fifty years old, when they died<sup>d</sup>.

8. No one either sneers at you as a coward in war, or blames you in respect to friendship. Agias and Socrates were both, when they died, about thirty-five<sup>e</sup> years old<sup>d</sup>.

9. And in the sacred district they found<sup>21. 22</sup> oxen, swine, sheep, goats, fowls, and their young<sup>f</sup>. In the sacred groves were many goats and swine. But there is in this country<sup>15. 17</sup> a mountain covered with<sup>g</sup> trees, capable of supporting<sup>h</sup> oxen and horses<sup>17. 4</sup>. The meadows were full of oxen, sheep, and goats.

10. The barbarians gazed upon the Argo in silence<sup>17. 16</sup>. They sailed with a fair wind along the Jasonian shore, where the Argo came to anchor.

11. And meanwhile a false report goes abroad, that Cyrus will pursue them with a trireme. But these things indeed were true. The Cretans fled down the steep, and disappeared<sup>i</sup>. They thought that the shortest way to the accomplishment of their desires was through sincerity and truth<sup>j</sup>; and falsehood<sup>k</sup> they considered to be the same with folly. All men blame<sup>29. 3</sup> perjury<sup>l</sup> and deceit.

12. They cross<sup>15. 24</sup> a ravine very broad and deep. They request us to drink this wine to-day with our dearest friends<sup>m</sup>.

(a) *to be with or near.* (b) *having also wife and children.* (c) *There is need to us [dat].* (d) Express these sentences variously, according to the models in the Greek text. (e) § 140. (f) *the young of these.* (g) *full of.* (h) *competent to nourish.* (i) *became [17. 23] invisible.* (j) *the sincere and the true.* (k) *the false.* (l) *the to perjure one's self.* (m) *with those whom we love most.*

They said, that for a long time certainly they had not met<sup>n</sup> with a finer<sup>16. 11</sup> harbour than this. They said, that above half of the whole army were Arcadians. The mouth of the river is broad and deep. He sent to his friends a jar of wine half full. Falsehood<sup>o</sup> is often more agreeable than truth<sup>p</sup>.

13. The amount of time occupied by the<sup>q</sup> journey<sup>17. 1</sup> was four months and ten days. The breadth<sup>28. 28</sup> of the river was three stadia.

## XVI.

1. And thence they march<sup>14. 4</sup> through<sup>14. 16</sup> a plain large and beautiful, well watered, and full of trees of every kind.

2. In the river Chalus are large and tame fishes, which the Syrians regard as deities. They permit neither<sup>14. 10</sup> fishes nor doves to be injured<sup>r</sup>.

3. They rushed up to Xenophon, saying: "Now, Xenophon, it is in your power to become great." He has so many cities and men. Now, Thracians, if you were willing, both you might benefit me, and I would make you free<sup>17. 29</sup>.

4. And while the Greeks were encamped, much rain fell in the night. The women wept for a long time upon the mountains.

5. The Greeks regarded<sup>30. 9</sup> Jupiter as king of all the gods. They sacrificed to Hercules in respect to the journey<sup>17. 1</sup>. So he arrived at his tent<sup>19. 15</sup> safe. The name of this city is Corsoë. The river Mascas flows around the city. He wore<sup>s</sup> something black before his eyes, as he marched<sup>t</sup>.

6. He remained three days in Issus, the last inhabited city of Cilicia upon the sea-shore<sup>u</sup>, a city large and prosperous. And here Pythagoras, the Lacedæmonian admiral, came to the aid of Cyrus with<sup>v</sup> the ships from the Peloponnesus. With these triremes<sup>29. 13</sup>, five-and-twenty in number, Tamos besieges Miletus, and assists Cyrus in the war against Tissaphernes. Anaxibius was admiral over these ships. He anchored<sup>29. 11</sup> the vessel beside the camp<sup>30. 20</sup>. The vessel of Tamos lay at anchor in the harbour<sup>24. 24</sup>. The two generals arrived<sup>30. 20</sup> in<sup>x</sup> the ship, having been sent for by the king<sup>27. 26</sup>.

(n) *not yet surely within much time had they met.* (o) *The false.* (p) *the true.* (q) *of the.* (r) *They do not permit to injure neither the fishes nor the doves.* (s) *had.* (t) *marching.* (u) *sea.* (v) *was present to.* (w) *having.* (x) *upon.*

## XVII.

1. This river separates the country of the Thracians from that of the Mysians. In this way he marched three parasangs; and when he was marching the fourth, he saw an eagle<sup>20. 13</sup> upon the right<sup>16. 6</sup>. No one of the Greeks was shot in this battle. Three horsemen<sup>27. 25</sup> were shot upon the left wing. Nor did ANY OTHER ONE of the soldiers find<sup>21. 22</sup> any thing in this march<sup>17. 1</sup>.

2. The robbers<sup>14. 15</sup> will all<sup>26. 11</sup> be apprehended. He was said to have been sent down by the great king as satrap of Phrygia. Very many were taken, and very few were left behind.

3. He asked<sup>25. 31</sup>, what<sup>b</sup> would be done<sup>c</sup>. They were arranged four deep, the *troops* of Clearchus upon<sup>31. 15</sup> the left, those of Meno<sup>d</sup> upon the right, and the rest in the centre. Cyrus was said to have been greatly disturbed. He said that this had been done. He had<sup>e</sup> the worst<sup>19. 27</sup> assistants in every work.

4. Cyrus often sent wine to his friends, whenever he obtained *any which was* very pleasant<sup>29. 25</sup>, bidding those who bore<sup>f</sup> it also to say, "Cyrus was greatly pleased with this; therefore he wishes you also to taste of it." We shall be compelled to flee<sup>15. 8</sup>. Brazen helmets and purple tunics<sup>28. 26</sup> will be provided for the soldiers.

5. And the citizens<sup>28. 11</sup> hearing this were greatly disturbed<sup>31. 22</sup>, fearing lest the whole city should be consumed. Cyrus exhibited his whole army to the Cilician queen at her request<sup>g</sup>. The generals took care, that all should be well<sup>h</sup>. They withdrew the left wing from the sea. We were afraid lest we should be surrounded by the enemy on both sides.

6. Fearing lest we should be intercepted, we fled with all speed. Then it was at once perceived, in what kind of circumstances we were. Then we suspected<sup>21. 13</sup>, that the man had been insidiously sent by Tissaphernes. For let him recollect, in what circumstances he happened to be.

7. The generals feared lest they should be taken<sup>i</sup> and beheaded. They were said to have been vexed, and to have been afraid lest they should lose<sup>j</sup> the friendship of the king. They will be carried up to the king and beheaded.

8. They feared lest they should be delivered up to the satrap. He was carried up to Babylon, to be beheaded<sup>k</sup>. They set forth from the camp<sup>30. 20</sup>, to pursue the barbarians. They recollected two eagles screaming upon their right.

(a) and. (b) § 535. (c) §§ 608, 610. (d) the of M. (e) There were to him. (f) bearing. (g) having requested. (h) It was a care to the generals, that it should have itself well. (i) § 205. 1. (j) should be cast out of. (k) § 583. a.

9. Show yourself the best of the soldiers. They feared lest the enemy would appear upon the next day. On the third day, we deliberated with the ambassadors<sup>28. 12</sup>, whether we should pursue the rest of our way by land or by sea. The next day, the soldiers assembled and deliberated<sup>l</sup>, how the dead might be buried.

10. When the generals had been called into the tent<sup>19. 15</sup> of Tissaphernes, they were seized by the barbarians. And not long after they were delivered up to the king. At the same signal, both those within the tent will be apprehended, and those without at the door will be cut down.

## XVIII.

1. Such has been<sup>m</sup> the conduct of the men, and such are their words<sup>n</sup>. You, Tissaphernes, have perjured yourself and broken the truce. For good order has saved many armies<sup>32. 1</sup>, and disorder has destroyed many. The generals whom we have mentioned, set forth from Sardis with Cyrus. We have now regained our courage, and, methinks, all the other soldiers also.

2. At the present time<sup>15. 21</sup>, the Lacedæmonians preside over the Greccian cities. Lead forward directly against the barbarians, so that you may not be standing still, since you have seen the enemy and been seen by them. Xenias has deserted his friends. The Persians consider themselves victorious, since they have slain Cyrus. There stand in the sacred grove<sup>29. 7</sup> two pillars, bearing inscriptions.

3. Thereupon certain men of the army came to the generals, saying that they understood the language of these barbarians. We have been slaves at Athens. And before he had slain his brother<sup>16. 22</sup>, he thought that he was already victor.

4. It is probable that the city will be taken at daybreak. Having heard this statement<sup>o</sup>, the generals said, that they did not command the messengers, if they had pursued such a course<sup>p</sup>. On the next day he sent messengers to say<sup>q</sup>, that Xenias and Pasio had deserted the army<sup>32. 1</sup>. After this, Orontes was never seen<sup>r</sup> by any one<sup>s</sup> either dead or alive. The city is

(l) having assembled deliberated, § 631. (m) In respect to the complete tenses, observe carefully when the simple forms should be employed, and when the forms compounded of the participle and the verb *si pi* (§§ 213. 2, 234, 637); and also when it is better to employ the more familiar forms of the aorist (§ 580). (n) The men on the one hand have done such things, and on the other say such things. (o) these things. (p) done such things [22. 6]. (q) § 583. a. (r) Aor. Pass. See § 301. 4. (s) no one.

taken<sup>a</sup>, and all are lost. They said, that the barbarians had left the heights.

5. He wore a small tunic, not reaching below the knee. They were standing beside the door. They said, that the robbers<sup>14. 15</sup> had taken many sheep. On the same day messengers came with the intelligence<sup>b</sup>, that many had climbed up, and that the place had been taken. The enemy had regained their courage<sup>16. 17</sup>. Who will take the place of Neon the Asinean? Advise the citizens<sup>18. 11</sup> to sacrifice to the gods as they have been wont to do.

6. Fellow-citizens<sup>c</sup>, your work is done<sup>d</sup>. See, then, that you be a man worthy of the honors<sup>19. 1</sup> which you possess, and for which I congratulate you. And whoever of us desires to behold his native land<sup>19. 16</sup>, let him be a brave man. Remember to be bold<sup>19. 23</sup> men; for it is not possible to obtain freedom in any other way.

7. We confess, then, that we have been unjust towards our allies<sup>18. 4</sup>. So that we, from what we hear, judge no man to have been more prosperous. No man has ever<sup>19. 16</sup> been more<sup>20. 11</sup> loved, either by Greeks or barbarians. He is not willing<sup>14. 4</sup> to remain, on account of the dispersion of his heavy-armed troops<sup>15. 21</sup>.

8. These villages, in which we are now encamping, are said to have been given to Parysatis for her girdle. After this, Xenophon, encamped near the city, waited for the heralds<sup>22. 23</sup> more than ten days. These happened to have been stationed upon the right<sup>31. 23</sup> near the cavalry; and, when they perceived that the general was dead<sup>33. 15</sup>, they fled with all speed<sup>32. 5</sup>. And when now it was<sup>e</sup> evening<sup>18. 11</sup>, the Greeks cross the bridge, formed by the union of twenty-three boats.

9. And at the same time he showed them<sup>f</sup> Lydians with their ears bored. We saw a man with both his legs crushed<sup>g</sup>. In our march we found<sup>h</sup> villages beside the river in possession of<sup>i</sup> the Thracians. They find many soldiers separated from the rest of the army. They pointed out a man with both his<sup>j</sup> hands cut off<sup>25. 4</sup>.

10. And, after the woman had been brought to the generals, they ask her, if she has anywhere seen other companies<sup>25. 1</sup> composed of Greeks. The messengers said, that the hill above the way had been seized by the barbarians. When he had been brought to Tissaphernes, he related every thing that had taken place. The Pisidians are said to have all gathered in a circle around the exiles<sup>24. 21</sup>.

(a) has been taken. (b) came saying. (c) § 443. (d) all things have been done by you. (e) had become. (f) Dat., § 404. γ. (g) crushed as to both the legs. (h) Marching we found. (i) having been seized by. (j) See § 133. δ.

11. They said, that the houses had been palisaded around on account of the oxen<sup>29. 5</sup>. These satraps had been honored by the king by reason of their fidelity. The soothsayer had expressed the opinion, that there would be a rout<sup>17. 23</sup> of the enemy. The result of the battle will be favorable. Let the gates be kept closed, and let arms appear now and then<sup>26. 19</sup> upon the wall.

12. At<sup>k</sup> Lampsacus, Euclides, the son of the Cleagoras who painted the picture of the Dreams, congratulated him upon his safe return<sup>l</sup>.

13. Upon your doing this<sup>m</sup>, I shall immediately withdraw; so that you will have no guide<sup>25. 2</sup> left<sup>n</sup>. For, if you will do this, consider that no friend will be left you. Upon the same day, both I shall be immediately cut down, and you yourselves not long after. Ariæus stood aloof<sup>o</sup>. They had been cut down by the horsemen.

## XIX.

1. We gladly<sup>21. 26</sup> saw the enemy no longer standing their ground, but flying with all speed<sup>32. 5</sup>. O most wonderful<sup>33. 32</sup> man, you surely do not even<sup>34. 1</sup> understand this, that the south wind carries us within the Pontus to Phasis. And they say that they themselves healed the wounds of the king. At daybreak, he sent certain persons<sup>25. 17</sup> to signify, what the soldiers must do<sup>p</sup>.

2. Certain of the soldiers of Meno, as they see Clearchus riding back<sup>19. 15</sup> to his own tent, let fly with their axes. We tie up a cross dog through the day, but let him loose at night<sup>q</sup>. But if we are wise, we shall treat this man in a contrary manner.

3. They give to him twenty horses. Having bound the prisoners<sup>17. 25</sup> he delivers them up to the king.

4. He puts to death both Clearchus himself, and the other generals. You mingle with the citizens<sup>26. 11</sup>. While they are speaking, I sneeze.

5. If you are wise, you will depart hence out of the power of this man. If you enter<sup>r</sup>, you will be apprehended by the guards<sup>25. 2</sup>. He will advance silently<sup>17. 16</sup>.

6. The Persians station themselves for the battle with their heads unprotected<sup>s</sup>. He asked the heralds<sup>23. 23</sup>, if all this were

(k) In. (l) that he had been saved. (m) At the same time you doing this. (n) no guide will have been left to you. (o) Plup., § 233. (p) what it is necessary that the soldiers should do (acc. with infin.). (q) through the night. (r) shall enter, §§ 231. a, 587. 2. (s) having the heads bare.

false; and they said 'yes.' He asked them if they were targeteers<sup>15. 22</sup>; they said 'no.' They are unable to march rapidly. As the general himself said. He marches as rapidly as possible.

7. He threw off his purple cloak, where he happened to be standing. He gave to the soldiers *permission* to take whatever they pleased. As he was speaking, they both<sup>29. 4</sup> sneezed. After this, permission to depart<sup>14. 8</sup> is given to all who wish. He feared lest he should be intercepted. They rose, arrayed as handsomely as was in their power. He rushes forward, as one would run for safety<sup>15. 4</sup>.

8. He exhibited the head of the satrap both to the Thracians and to his own soldiers. And upon these mountains<sup>30. 17</sup> they found<sup>21. 22</sup> much snow, and cold so *intense* that even the wine<sup>29. 24</sup> which they carried in goat-skins<sup>14. 10</sup> froze. They all deserted<sup>a</sup> to Cyrus. No one of you came into this city. We departed with good courage.

9. As soon as they had said this, they rose up. And the enemy, as soon as they had heard this<sup>b</sup>, departed. The barbarians, having erected a trophy as victors<sup>c</sup>, ascended upon the mountain. And when we had descended into the plain, we sacrificed an ox<sup>20. 5</sup>, and erected a trophy. We appointed three surgeons only<sup>17. 21</sup>, for the wounded were few<sup>16. 20</sup>.

10. And leaping down from their horses, they put on linen<sup>23. 28</sup> corslets. And, when the messengers had said this, he knew that his fear was groundless, and that the army was safe. He delivered<sup>d</sup> the skins of the oxen to the young men<sup>17. 14</sup>. We attacked the rear<sup>e</sup> of the barbarians, and slew many. And triremes<sup>29. 13</sup> were taken to the number of twenty, and all the transports<sup>29. 14</sup>.

11. Pasio has deserted us; but let him know well, that he has neither escaped by concealment nor by flight. For we both know whither he has gone, and have a swift trireme, so that we can take<sup>f</sup> his transport vessel. Be well assured, that we are friends.

12. But let him go, conscious<sup>g</sup> that he is vile and worthy<sup>19. 21</sup> of blows<sup>17. 21</sup>. We deliver these things to you, Charminus; and do you, having disposed of *them*, make distribution to the soldiers. For the present therefore, Xenophon, depart, leaving these men; and when we bid, be present at the trial.

13. Set the sentinels for the night, and give out the watch-

(a) departed. (b) at the same time having heard these things. (c) as conquer ing [33. 5]. (d) Observe carefully the use of the 1st and 2d aorists of *τιθημι*, *δίδωμι*, and *ἴημι*, § 201. n., §§ 50, 51, 54. (e) last. (f) so as to take. (g) knowing.

word. It is not possible for the soldiers to buy either<sup>h</sup> bread or wine in the market-place. Fellow-soldiers, arise and cross the river.

14. Stand to your arms around the tent. He bade the captains<sup>14. 11</sup> inflict punishment upon the fugitives<sup>24. 21</sup>. He commanded the Pisidians to give up the exiles; and they gave *them* up.

15. The king gave to Orontes a large sum of money<sup>i</sup>. Exhibit your training. But he said that he should not<sup>j</sup> himself be present at the trial<sup>37. 19</sup>. For who will be willing to go as heralds, *after* having slain a herald<sup>k</sup>?

16. Having mounted his horse in the night, he rode off to his own country<sup>14. 21</sup>. On the next day<sup>16. 2</sup> they all ran off. He stopped, wherever he might happen to be. The enemy collected in a body. I am afraid, that they will run off<sup>k</sup> in the night.

17. Place your shield against your knee. Read the letter, Socrates, and then advise<sup>13. 2</sup> me<sup>l</sup> respecting the expedition<sup>18. 6</sup>. Give and take the right hand<sup>m</sup>. Read these letters. Embark in the vessel, and put on board your most valuable effects. He practised shooting, sending high into the air. They had as guides the women who had been taken prisoners<sup>n</sup>.

18. The cold<sup>36. 23</sup> froze both my ears<sup>34. 19</sup>. They asked, who was the satrap of the country. A noise ran<sup>o</sup> through the ranks of the army. He said, that upon the following morning the Persians would come to give battle. Depart in the night.

19. Endeavour, so far as you may be able<sup>p</sup>, to do good to others. Be upon your guard, lest the king attack you in the night. There were many barbarians in the neighbouring village<sup>15. 13</sup>. They roused many partridges in the park.

20. He said that he would not remain<sup>14. 3</sup>, unless they would give him money. Therefore we do not fear this, that we may not have enough to bestow upon our friends, but that we may not have friends enough to receive<sup>q</sup>. If you are taken within the city, you will be sold. The king says, that, if we go to him, he will treat us well. Let us not go against the Pisidians. If you go against the men, you will conquer<sup>20. 14</sup>. Deliver him up to the citizens to judge, and then to do<sup>r</sup> with him whatever they may please.

21. On this account we did not wait for you, that, if possible, we might cross<sup>s</sup>, before the bridge<sup>17. 22</sup> should be occupied by

(h) neither, § 664. β. (i) much money. (j) Observe carefully the position of the words. (k) lest they may run off. (l) having read the letter, advise me. (m) right hands. (n) the having been taken women. (o) went. (p) whatever you may be able. (q) to whom we may give. (r) having judged to do. (s) if in any way we might be able to cross.

the enemy. He considered, how he might cross the river best and both conquer those before and suffer no evil from those behind.

22. They showed<sup>a</sup>, that they regarded it of the utmost consequence, if they had made an engagement with any one, to observe it implicitly<sup>b</sup>. They inflicted punishment<sup>27. 30</sup> upon this man, in order that it might produce fear in others also. May the gods not allow the war!

23. They asked him, if he would give them money. The Greeks gave a lance to the Macronians.

24. He said, that he would sooner die, than deliver up his shield<sup>24. 11</sup>. We answered, that we would sooner die, than betray the exiles<sup>37. 31</sup>. If they gave, they would give for this end, that giving to us a smaller, they might not pay to you the larger sum<sup>c</sup>. He deliberated, whether<sup>d</sup> he should send another, or go himself to assist.

## XX.

1. And another also stood<sup>e</sup> without the walls<sup>35. 1</sup>. Let one company stand among the trees. They said that two noble and good men were dead. They were not able to bury the dead<sup>32. 21</sup>.

2. The women stood a long time and wept<sup>f</sup>. Those of the soldiers who stood around drove him away, and said that the sheep<sup>31. 19</sup> were public property. They answered<sup>24. 21</sup>, that they thought they should find the robbers<sup>11. 15</sup> all dead.

3. Cleander, you know not, what you are doing. We are conscious to ourselves of having deceived Cyrus in every thing. The generals do not yet know the affair<sup>24. 11</sup>.

4. For know, Persians, that you are senseless, if you suppose that your gold<sup>21. 14</sup> could prevail over our valor. For be well assured<sup>g</sup>, O king, that we would choose freedom, in preference to<sup>h</sup> all the wealth<sup>30. 14</sup> which you possess<sup>24. 2</sup>.

5. They wish to know, what would be done<sup>i</sup>. They were observing carefully, what the enemy would do. We knew that the Lacedaemonians occupied<sup>j</sup> the centre of the Grecian<sup>39. 25</sup> army. I fear that<sup>k</sup> this may take place. We feared that this might take place.

6. We were at a loss, what we should do; for we happened

(a) exhibited themselves. (b) to falsify nothing. (c) the more. (d) if. (e) § 237. a. In verbs, in which some of the forms of the perfect and pluperfect active are nude, be careful in respect to the use of the different forms. (f) standing wept. (g) know well. (h) instead of. (i) §§ 608, 610. (j) knew the L., that they occupied. (k) lest.

to be sitting, as honored guests, upon the seat nearest to the king. He sat down in the tent, and said that he would not rise up<sup>36. 8</sup>. Do not sit down.

7. You are lying down, as if it were permitted to sleep<sup>20. 27</sup> securely<sup>14. 9</sup>. The barbarians fled, whenever we pressed upon them vehemently. Let us lie down beside the river<sup>15. 14</sup>.

## XXI.

1. It seems necessary to march<sup>l</sup> as rapidly as we can<sup>m</sup>. It seemed to us, that we ought to consider, how we could march most securely. We must pursue forthwith<sup>22. 24</sup>.

2. I must do every thing, that I may never be in the power of the king<sup>n</sup>. Virtue<sup>40. 16</sup> should be pursued by all<sup>o</sup>. We ought to say what we know.

## XXII.

The Macronian leaps both high and nimbly, and flourishes his sword. After this, the Thracians went out, singing the Sitalcas. But they had received no harm. They bound the robber; and having fastened<sup>p</sup> him beside the horses, drove him on with both hands tied behind.

## XXIII.

They asked the messenger, what the king said. He is acquainted with the Greek<sup>q</sup>. They bid farewell to tears<sup>r</sup>. The supper was served to<sup>s</sup> them reclining<sup>40. 31</sup> around<sup>31. 13</sup> the fountain<sup>28. 15</sup>. But Arystas, who was a terrible fellow to eat, said to the cupbearer, "Give the cup [said he] to Xenophon; for he seems<sup>21. 5</sup> to be already at leisure, while<sup>t</sup> I am not yet so."

## XXIV.

I am conscious [to myself], that I have treated with neglect both gods and men. For I neither know how the wicked<sup>20. 18</sup> could escape by flight, nor into what darkness they could run for concealment. Whosoever is an enemy to the good, him no one<sup>25. 19</sup> could ever<sup>u</sup> deem happy.

(l) that it is to be marched. (m) §§ 592, 606. (n) Express these sentences variously, according to the models in the text. (o) yoked. (p) understands to speak Greek. (q) they bid the weeping [40. 7] farewell. (r) was to. (s) but. (t) never.

## VOCABULARY.

a-

aīξ

[ἀ-, an inseparable particle, commonly denoting *privation* or *negation*, and then called ἀ- *private* (akin to ἀνεν, *without*). See § 325. a.]

Ἄβροζέλμης, -ου, *Abrozelmes*, interpreter to Seuthes.

ἀγαθός, -ή, -όν, *good*; *good in war*, brave. For its comparison, see § 160. See καλός.

Ἀγασίας, -ου, *Agasias*, a Stymphalian, one of the bravest of the Greek lochāgi.

ἀγγεῖον, -ου, *vessel* (for containing), *receptacle*.

[ἀγγέλλω, f. ἀγγελῶ, pf. ἡγγελκα (¶ 41, § 277. a), *to announce, carry or bring tidings*.]

ἀγγελος, -ου, δ (ἀγγέλλω), *messenger*. Der. ANGEL.

Ἀγίας, -ου, *Agias*, a Greek general from Arcadia, slain through the treachery of Tissaphernes.

ἀγορά, -ᾶς (ἀγείρω, *to assemble*), *place of assembly, market-place, market*.

ἀγριος, -α, -ον (ἀγρός, Lat. *ager*, *field*), *wild*.

ἄγω, f. ἄξω, pf. ἥχα (in composition), 2 a. ἦγαγον (§ 194. 3. n.), *to lead, conduct, bring (by leading); direct; ήσυχίαν ἄγειν, to lead a life of quiet*.

ἄγων, -ώνος, δ (ἄγω), *contest*. Der. AGONY.

ἄγωνίζομαι (ἀγών), f. -ίσομαι, pf. ἴγώνισμαι, *to contend, struggle, strive*. Der. AGONIZE.

ἀγωνοθέτης, -ου (ἀγών, τίθημι), a judge of a contest.

ἀδειπνος, -ου (ἀ-, δεῖπνον), supperless.

ἀδελφός, -οῦ, *brother*.

ἀδικέω (ἀδικος), f. -ήσω, pf. ἡδίκηκα, *to injure, wrong*.

ἀδικος, -ου (ἀ-, δίκη), *unjust, unprincipled*.

ἄδω, f. ἄσομαι (§ 260), *to sing*.

ἄει, *always, ever*.

ἄετος, -οῦ, δ, *eagle*.

Ἀθηναῖος, -ου, δ (Ἀθῆναι, *Athens*, chief city of Attica), *an Athenian*.

Ἀθῆνσι, at *Athens*, prop. old dat. pl. of Ἀθῆναι (§ 320. 2).

ἄθλον, -ου, *prize of a contest*. Der.

ATHLETE, ATHLETIC.

ἄθροιζω (ἀθρόος), f. -οίσω, *to collect, assemble, trans.*

ἀθρόος, -α, -ον, *thick together, in a body*.

ἀθυμία, -ας (ἄθυμος), *dejection, despondency*.

ἄθυμος, -ον (ἀ-, θῦμός, *spirit, courage*), *spiritless, disinclined*.

ἄγιαλός, -οῦ, δ, *beach*.

Αἰγύπτιος, -ου, δ (Αἴγυπτος, *Egypt*), *an Egyptian*.

αἰδήμων, -ον, g. -ονος (αἰδώς, *shame, modesty*), *modest*.

Αἰνιάν, -άνος, δ, *an Aenianian*.

The Aenianians were a tribe in southern Thessaly, occupying the upper valley of the Sperchius.

αῖξ, αἴγος, δ, ή, *goat*.

αἰρέω, f. -ήσω, pf. ἔρηκα, 2 a. εἶλον (§ 301. 1), to take, capture; Mid., to take for one's self, choose. See ἀλίσκομαι.  
 αἰσθάνομαι, f. αἰσθήσομαι, pf. ἔσθημαι, 2 a. ἔσθόμην (§ 289), to perceive. Der. **ESTHETIC**.  
 αἰσχύνω (αἰσχος, shame, disgrace), f. -ῦνω, to shame, disgrace; Mid., to be ashamed; with acc., to be ashamed before, to have respect for.  
 αἰτέω, f. -ήσω, pf. ἤτηκα, to ask for a thing, demand.  
 αἰχμάλωτος, -ον (αἰχμή, point of a spear, ἀλίσκομαι), taken in war; οἱ αἰχμάλωτοι, prisoners of war; τὰ αἰχμάλωτα, things taken in war, prizes of war, including both prisoners and booty.  
 ἀκούω, f. ἀκούσομαι, pf. ἀκήκοα (§ 269. 7), to hear. Der. **ACOUSTICS**.  
 ἄκρος, -α, -ον, at the end or top; ἡ ἄκρα, subst., citadel'; τὸ ἄκρον, subst., height or summit; τὰ ἄκρα, heights.  
 ἀκτή, -ῆς (ἄγνυμι, to break, from the breaking of the waves), strand, shore.  
 ἀλήθεια, -ας (ἀληθής), truth.  
 ἀληθεύω (ἀληθής), f. -ένσω, to speak the truth.  
 ἀληθής, -ές (ἀ-, λανθάνω, to lie hid), true.  
 ἀλίσκομαι, f. ἀλώσομαι, pf. ἔλωκα and ἔλωκα, 2 a. ἔλων and ἔλων (§ 301. 1), to be captured or taken; used as the passive of αἰρέω.  
 δικιμος, -ον (ἀλκή, valor), warlike, brave.  
 ἀλλά, but; originally the neut. pl. of ἄλλος, and denoting that different things follow from those which have preceded. It expresses opposition more strongly than δέ.  
 ἀλλήλων (ἄλλος), of one another, of each other. See § 145, ¶ 23. C.  
 ἀλλομαι, f. ἀλοῦμαι (§ 277), to leap.

ἄλλος, -η, -ο (§ 97. 2), other, another, else; ἄλλῃ, dat. fem. as adv., another way, elsewhere.  
 ἄλλοτε (ἄλλος), at another time.  
 ἄλλως (ἄλλος), in another way, otherwise.  
 ἀλόγυστος, -ον (ἀ-, λογίζομαι), in considerate, thoughtless.  
 ἄλσος, -εος, τό, sacred grove.  
 ἄμα, at the same time.  
 ἄμαξα, -ης, carriage, wagon, hence, wagon-load.  
 ἄμαξιτος, -όν (ἄμαξα), for carriages; ὁδὸς ἄμαξιτος, a carriage-road.  
 ἄμαρτάνω, f. ἄμαρτήσομαι, pf. ἔμάρτηκα, 2 a. ἔμαρτον (§ 289), to err, miss.  
 ἄμαχεί (ἀ-, μάχη), without a battle.  
 ἄμαχητί (ἀ-, μάχομαι), without fighting or resistance.  
 Ἀμβρακιώτης, -ον (Ἀμβρακία, Ambracia, a city in Epirus), Ambraciot or Ambracian.  
 ἄμελέω (ἀ-, μέλω), f. -ήσω, pf. ἔμέληκα, to neglect, be careless of.  
 ἄμπελος, -ον, ἥ, vine.  
 ἄμφι, about; akin to ἄμφω, and signifying originally on both sides.  
 ἄμφοτερος, -α, -ον (ἄμφω), both; little used in the sing.  
 ἄμφω, -ον (§ 137. γ, ¶ 21), both.  
 ἄν, — 1. at the beginning of a clause, a shortened form of the conj. ἔάν, if; — 2. elsewhere, a particle expressing contingency, in connection with which a verb is usually translated into Eng. by the potential mode. See §§ 587, 588, 603 f, 606, 615. 2, 616. b.  
 ἄνα, prep., up; ἄνα κράτος, [up to one's strength] with all speed, at full speed.  
 ἄναβαίνω (ἀνά, βαίνω, f. βήσομαι, pf. βέβηκα, 2 a. ἔβην), to go up, ascend, mount, climb up.  
 ἄναβασις, -εως, ἡ (ἀναβαίνω), ascent, expedition up from the sea-coast into central Asia.  
 ἄναγιγνώσκω (ἀνά, γιγνώσκω, f.

γνώσομαι, pf. ἔγνωκα, 2 a. ἔγνων), to read.  
 ἀναγκάζω (ἀνάγκη), f. -άσω, to compel, force.  
 ἀνάγκη, -ης, necessity.  
 ἀνάγω (ἀνά, ἄγω, f. ἔξω, pf. ἔχα, 2 a. ἔγαγον), to lead, carry, or bring up; hence, to bring upon the high sea; Mid., to put out to sea, set sail.  
 ἀνάθαρρέω (ἀνά, θαρρέω, f. -ήσω, pf. τεθάρρηκα), to regain courage.  
 ἀναυρέω (ἀνά, αἴρω, f. -ήσω, pf. ἔρηκα, 2 a. εἴλον), to take up; Mid., to take up what is connected with one's self, as the bodies of friends for burial, food placed before one, &c.  
 ἀνακοινώω (ἀνά, κοινώω, f. -ώσω, to make common, from κοινός), to communicate.  
 ἀνακράζω (ἀνά, κράζω and 2 pf. κέκραγα, to cry, f. pf. κεκράξομαι, 2 a. ἔκραγον, § 274. δ), to raise a cry.  
 ἀναμένω (ἀνά, μένω, f. μενώ, pf. μεμένηκα), to wait for.  
 ἀναμηνήσκω, (ἀνά, μιμηνήσκω, f. μηνῶ), to remind; Mid. and Pass., to recollect, call to mind.  
 Ἀναξίβιος, -ον, Anaxibius, a Spartan admiral.  
 ἀναπείθω (ἀνά, πείθω, f. πείσω, pf. πέπεικα), to persuade, induce.  
 ἀνατείνω (ἀνά, τείνω, to stretch, f. τεινώ, pf. τέτακα, § 268), to stretch up, hold up.  
 ἀνατέλλω (ἀνά, τέλλω, to raise, rise, f. τελῶ, a. ἔτειλα), to rise, of the sun.  
 ἀνελόμενος, 2 aor. mid. part. of ἀναυρέω.  
 ἀνεμος, -ον, ὁ, wind.  
 ἀνεν, without; opposed to σύν, with.  
 ἀνήρ, g. ἀνδρός (§ 106. 1), ὁ, man, in distinction from woman; husband. See ἀνθρωπος.  
 ἀνθρωπος, -ον, ὁ, ἡ, man, in distinction from beast. 'Ανήρ and ἀνθρωπος are distinguished from each other as vir and homo in Latin; the former signifying a man, in a more special or emphatic sense; and the latter, simply one of the human race. Hence the former usually implies honor, and the latter often contempt.  
 ἀνίστημι (ἀνά, ἴστημι, f. στήσω, pf. ἔστηκα), to raise up, rouse; in the intrans. forms, to stand up, rise. See ἴστημι.  
 ἀνίσχω (ἀνά, ἴσχω, prolonged form of ἔχω), to rise, of the sun.  
 ἀνόητος, -ον (ἀ-, νοέω, to think), senseless.  
 ἀνοίγω and ἀνοίγνυμι (ἀνά, οἴγω, poet., to open), f. ἀνοίξω, pf. ἀνέῳχα, impf. ἀνέῳγον and later ἔνοιγον (§ 294), to open.  
 ἀντί, over against, instead of.  
 ἀντιτάττω (ἀντί, τάττω, f. τάξω, pf. τέταχα), to arrange or draw up against.  
 ἀνω (ἀνά), adv., up, upwards.  
 Comp. ἀνωτέρω, sup. ἀνωτάτω.  
 ἀξίηνη, -ης, axe.  
 ἀξιος, -α, -ον, worthy of, worth; ἀξιος εἶναι, with inf., to be worthy, deserve.  
 ἀξιόω (ἀξιος), f. -ώσω, pf. ἔξιώκα, to think worthy, think fit, claim.  
 ἀπαγγέλλω (ἀπό, ἀγγέλλω, f. -ελῶ, pf. ἔγγελκα), to carry or bring back word or tidings, report.  
 ἀπαγορεύω (ἀπό, ἀγορεύω, to speak in public, f. -ένσω), to [speak off from a thing] give up, become exhausted.  
 ἀπάγω (ἀπό, ἄγω, f. ἔξω, pf. ἔχα, 2 a. ἔγαγον), to lead away.  
 ἀπαντάω (ἀπό, ἀντάω, to come opposite to), f. -ήσω, commonly -ήσομαι, pf. ἀπάντηκα, to meet.  
 ἄπας, ἄπασα, ἄπαν, g. ἄπαντος, ἄπάσης (ἄμα, πᾶς), all together, the whole.  
 ἀπειμι (ἀπό, εῖμι), to go away, depart.  
 ἀπελαύνω (ἀπό, ἐλαύνω, f. ἐλάσω, pf. ἔλήλακα), to drive away, to ride off or away.  
 ἀπέρχομαι (ἀπό, ἔρχομαι, f. ἐλεύ-

σομαι, pf. ἐλήνθα, 2 a. ηλθον), to go away, depart.  
 ἀπδόος, -όη, -όν, contr. ἀπλούς, -ή, -οῦν (άμα, πλόος, § 138. 4), simple, sincere.  
 ἀπό, Lat. ab, from. In compos., off, away, back. See ἔξ.  
 ἀποβαίνω (ἀπό, βαίνω, f. βίσομαι, pf. βέβηκα, 2 a. ἔβην), to step off, disembark.  
 ἀποδείκνυμ (ἀπό, δείκνυμ, f. δείξω, pf. δέδειχα), to show forth, appoint, express; Mid., to express one's opinion.  
 ἀποδιδράσκω (ἀπό, διδράσκω, to run, f. δράσομαι, pf. δέδρακα, 2 a. ἔδραν, § 285), to run away, to escape by stealth.  
 ἀποδίδωμι (ἀπό, δίδωμι, f. δώσω, pf. δέδωκα, a. ἔδωκα), to give back, pay.  
 ἀποθνήσκω (ἀπό, θνήσκω, f. θνοῦμαι, pf. τέθνηκα, 2 a. ἔθανον), to die off, die, be slain or put to death.  
 ἀποκάιω (ἀπό, καίω, f. καίσω, pf. κέκανκα), to burn off, wither, trans.  
 ἀποκλείω (ἀπό, κλείω, f. -σω), to exclude, intercept.  
 ἀποκόπτω (ἀπό, κόπτω, f. κόψω, pf. κέκοφα), to cut or beat off.  
 ἀποκρίνομαι (ἀπό, κρίνω, f. -κρινούμαι, pf. -κέκριμαι), to answer, reply.  
 ἀποκτείνω and ἀποκτίνυμ (ἀπό, κτείνω, to kill, f. κτενώ, pf. ἔκτονα, § 295), to kill off, kill, slay, put to death.  
 ἀπολείπω (ἀπό, λείπω, f. -ψω, pf. λελοιπα, 2 a. ἔλιπον), to leave behind, desert.  
 ἀπόλλυμ (ἀπό, δλλῦμ, to destroy, f. δλέσω, commonly δλῶ, pf. δλώλεκα, § 295), to destroy; Mid. (2 a. ἀπωλόμην), to perish; 2 pf. δλωλα, intrans. as pres., to be undone or lost.  
 Ἀπόλλων, -ωνος (§§ 105. n., 107. n.), Apollo, one of the chief divinities of the Greeks, regarded as the patron of soothsaying, music, poetry, archery, &c.

ἀποπέμπω (ἀπό, πέμπω, f. πέμψω, pf. πέπομφα), to send away or back, to send (what is due).  
 ἀποπλέω (ἀπό, πλέω, f. πλεύσομαι, or πλευσοῦμαι, pf. πέπλευκα), to sail away.  
 ἀπορέω (ἀ-, πόρος, passage, way), f. -ήσω, and ἀπορέομαι, f. -ήσομαι, to be at a loss.  
 ἀποσπάω (ἀπό, σπάω, to draw, f. σπάσω, pf. ἔσπακα, § 219), to draw off, separate, withdraw, trans.  
 ἀποστέλλω (ἀπό, στέλλω, f. στελῶ, pf. ἔσταλκα), to send away or back.  
 ἀποστερέω (ἀπό, στερέω, to deprive, f. στερήσω, pf. ἔστερηκα), to deprive, rob.  
 ἀποτέμνω (ἀπό, τέμνω, f. τεμῶ, pf. τέμηκα, 2 a. ἔτεμον and ἔταμον), to cut off, intercept.  
 ἀποτίνω (ἀπό, τίνω, to pay, expiate, f. τίσω, pf. τέτικα, § 278), to pay back; Mid. ἀποτίνομαι, f. τίσομαι, to take vengeance upon, requite, punish.  
 ἀποφεύγω (ἀπό, φεύγω, f. φεύξομαι, 2 pf. πέφευγα, 2 a. ἔφυγον), to flee from, flee beyond reach, escape by flight.  
 ἄρα (ἀ-, to fit, § 285), accordingly, then, therefore. See § 673. a.  
 Ἀργεῖος, -ου, δ (Ἀργος, Argos, chief city of Argolis), an Argive.  
 ἀργύριον, -ου (dim. of ἀργυρος, silver), silver-money, money.  
 Ἀργώ, -ός, ή, Argo, the ship in which Jason sailed to Colchis in quest of the golden fleece.  
 ἄρετή, -ῆς, virtue, valor.  
 ἄρηγω, f. -ξω, to succour, assist.  
 Ἀριάος, -ου, Ariæus, commander of the Asiatics in the army of Cyrus.  
 ἀριθμός, -οῦ, δ, number, amount. Der. ARITHMETIC.  
 ἀριστάω (ἀριστον, breakfast), f. -ήσω, pf. ἤριστηκα, to breakfast.  
 ἀριστος, best, noblest, sup. of ἀγαθός; neut. pl. ἀριστα, as adv., best, sup. of εὖ οτ καλῶς.

ἀσπίς, -ίδος, ή, shield, the large round shield of the Greeks.  
 ἀσφαλής, -ές (ἀ-, σφάλλομαι, to stumble, fall, fail), safe, secure.  
 ἀσφαλῶς (ἀσφαλής), safely, securely.  
 ἀταξία, -ας (ἀ-, τάττω), disorder, want of discipline.  
 αὖ, again, on the other hand.  
 αὐλίζομαι (αὐλή, court-yard, lodging), f. -ίσομαι, to lodge.  
 αὐλός, -οῦ, δ, flute, differing from that common with us, in having a mouth-piece, and a fuller tone.  
 αὐτίκα (αὐτός), forthwith.  
 αὐτόματος, -η, -ον (αὐτός, τ. μα-, to endeavour), self-moving; ἀπὸ τοῦ αὐτομάτου, of one's own motion or accord. Der. AUTOMATON.  
 αὐτός, -ή, -ό, very, same, self; ὁ αὐτός, the same; in the oblique cases not beginning a clause, as the common pron. of the 3d pers. him, her, it; gen. αὐτοῦ [sc. τόπον οι χωρίον, § 379], as adv., there. See §§ 149, 508 f.  
 αὐτοῦ, -ῆς, contr. from ἔαυτοῦ, -ῆς.  
 ἀφαιρέω (ἀπό, αἴρω, f. -ήσω, pf. ἤρηκα, 2 a. εἴλον), and oftener ἀφαιρέομαι, to take away, deprive, rob.  
 ἀφανής, -ές (ἀ-, φαίνω), unseen, out of sight, invisible.  
 ἀφίημι (ἀπό, ἵημι, f. -ήσω, pf. εἶκα, a. ήκα), to let loose.  
 ἀρχων, -οντος, δ (prop. part. of ἀρχω), commander, ruler.  
 ἀσθενέω (ἀσθενής, weak), f. -ήσω, to be weak, feeble, or sick.  
 Ἀσία, -ας, Asia, the largest of the three grand divisions of the old world.  
 Ἀσιδάτης, -ου, Asidates, a rich Persian, taken and despoiled by Xenophon.  
 Ἀσιναῖος, -ου (Ἀσίνη, Asine, a town of Laconia), an Asinæan.  
 ἀστίος, -οῦ (ἀ-, σῖτος), without food.  
 ἀσκός, -οῦ, δ, leather bag, goatskin.  
 ἀσμενος, -η, -ον, glad, joyful.  
 ἀσπάζομαι, f. -άσομαι, to greet, embrace, take leave of.

Βαβυλών, -ώνος, ή, Babylon, a cele-

brated city upon the river Eu-phrates.  
**Βαβυλώνιος**, -a, -ov (Βαβυλών), *Babylonian*.  
**βάθος**, -eos, τό (βαθύς), *depth*.  
**βαθύς**, -eia, -v, *deep*.  
[βαίνω, f. βήσομαι, pf. βέβηκα, 2 a. ἔβη (§ 278), *to step, go.*]  
**βάλλω**, f. βαλῶ, pf. βέβληκα, 2 a. ἔβαλον (§§ 223, 277. a), *to throw, cast.*  
**βαρβαρίκος**, -ή, -ón (βάρβαρος), *bar-barian*.  
**βαρβαρικώς** (*βαρβαρικός*), *in the barbarian tongue, in Persian*.  
**βάρβαρος**, -ov, *barbarian*; **βάρβαρος**, subst., *a barbarian*, a term applied by the Greeks to those of all nations except their own.  
**βασιλεος**, -ov (*βασιλεύς*), *belonging to a king, royal; τὸ βασίλειον* [sc. δῶμα], and oftener τὰ βασιλεῖα, *palace*.  
**βασιλεύς**, -eos, *king*, esp. applied by the Greeks, and often without the art. (§ 485. a), *to the King of Persia*.  
**βασιλεύω** (*βασιλεύς*), f. -εύσω, *to reign*.  
**βασιλικός**, -ή, -ón (*βασιλεύς*), *kingly, royal*.  
**Βέλεσν**, -vos, *Belesys*, a satrap of Syria.  
**βελτίων**, *better*, and **βελτιστος**, *best*, comp. and sup. of ἀγαθός.  
**βία**, -as, *force, violence*.  
**βίκος**, -ov, δ, *jar*.  
**βίος**, -ov, δ, *life*.  
**βοάω**, f. βοήσομαι, *to cry out, call aloud*.  
**Βοιώτος**, -ov, δ, *a Boeotian*, an inhabitant of the Grecian province northwest of Attica.  
**Βορέας**, -ov, contr. **Βορρᾶς**, -ā (§ 94), *BOREAS, the north wind*.  
**Βούλεύω** (*βουλή*, *plan, counsel*, from βούλομαι), f. -εύσω, pf. βεβούλευκα, *to plan, counsel*; Mid., *to take counsel, deliberate, consider, purpose, resolve*.  
**Βούλομαι**, f. βούλήσομαι, pf. βε-  
*βούλημαι* (§ 222. 2), *to will, be willing, wish*. See p. 68. c.

βοῦς, βοός, δ, ή (§ 112. 4), Lat. *bos, ox, cow*.  
**βραχύς**, -eia, -v, *short*; **βραχύ**, as adv., *a short distance*.  
**Βυζάντιον**, -ov, *Byzantium*, a city on the Thracian Bosphorus, now Constantinople.  
**γαλήνη**, -ης, *a calm*.  
**γάρ**, conj., *for*; never the first word in its clause (§ 673. a), but usually the second.  
**γέ**, *at least, certainly, surely*; a particle, whose chief use is to add emphasis or force to the word preceding. See § 673. a.  
**γείτων**, -ονος, δ, ή, *neighbour*.  
**γελάω**, f. -άσομαι, a. ἐγέλασα (§ 219. a), *to laugh*.  
**γέλως**, -ωτος, δ (γελάω), *laughter*.  
**γέμω**, used only in pres. and impf., *to be full of*.  
**γενεά**, -ás (γίγνομαι), *birth*.  
**γέρρον**, -ov, *a wicker shield* (of osier, covered with ox-hide).  
**γεύομαι**, f. γεύσομαι, pf. γέγενμαι, *to taste*. The act. γένω is causative, *to make to taste, give one a taste of*.  
**γέφυρα**, -as, *bridge*.  
**γῆ**, γῆς (contr. from γάα), *earth, land*.  
**γίγνομαι**, f. γενήσομαι, pf. γεγένημαι and γέγονα, 2 a. ἐγενόμην (§ 286), *to come to be, become, be born, take place, be, come*. The general distinction between εἰμί and γίγνομαι is the same as, in Eng., between *be* and *become*.  
**γνωσκω**, f. γνώσομαι, pf. ἔγνωκα, 2 a. ἔγνων (§ 285), Lat. *nosco*, *to know, understand, determine, judge*.  
**Γλοῦς**, Γλοῦ (§ 126. 2), *Glus*, a son of the Egyptian Tamos, and a favorite officer of Cyrus.  
**γνώμη**, -ης, *judgment, opinion*.  
**γόνν**, γόνατος, τό (§ 103. n.), *knee*.  
**γράμμα**, -atos, τό (γράφω), *letter*.  
Der. GRAMMAR.  
**γράφω**, f. -ψω, pf. γέγραφα (¶ 36), *to write*.  
**γυμνάξω** (*γυμνός*, *naked*, from the Greek habit of engaging in ex-

ercise naked), f. -άσω, *to exercise, train*. Der. **GYMNASTICS**.  
**γυνή**, γυναικός (§ 101. γ), *woman, wife*.  
**δακρύω** (δάκρυ, *tear*), f. -ύσω, *to weep*.  
**δαρεικός**, -ον, δ (Δαρεῖος), *daric*, a Persian gold coin, = about \$ 4.00.  
**Δαρεῖος**, -ov, *Darius*, surnamed Nothus, king of Persia, natural son of Artaxerxes Longimānus, and father of Artaxerxes Memon and Cyrus.  
**δασμός**, -ον, δ (δαίομαι, *to divide*), *tribute*.  
**δέ**, *but, and; on the other hand*, also (§ 657. γ); the common particle of *contradistinction*, intermediate in its force between the copulative καί, *and*, and the adversative ἀλλά, *but*. *Kai* unites without implying distinction; while δέ implies some distinction, and ἀλλά not only distinction, but opposition. Δέ, like μέν (which see), is usually the second word in its clause, never the first (§ 673. a).  
**δέδοικα** and **δέδια**, f. (epic) δείσομαι, a. ἔδεισα (¶ 58, §§ 237, 282), *to be afraid, fear*.  
**δεῖ**, see δέω, *to need*.  
**δείκνυμι** and **δεικνύω**, f. δείξω, pf. δέδειχα (¶ 52, § 294), *to point out, show*.  
**δεῖλη**, -ης, *evening, afternoon*.  
**δεινός**, -ή, -ón (δέος, *fear*), *terrible*.  
**δειπνέω** (δειπνον), f. δειπνήσω, pf. δεδείπνηκα, *to sup, take one's supper*.  
**δεῖπνον**, -ov, *supper*.  
**δέκα**, indecl., *ten*.  
**δεκαπέντε**, indecl., *fifteen*.  
**δένδρον**, -ov (§ 124. β), *tree*.  
**δεξιός**, -ά, -όν, Lat. *dexter, right* (as opposed to left), *on the right*; η δεξιά [sc. χείρ], *the right hand*; τὸ δεξιόν [sc. κέρας], *the right wing of an army*.  
**δέξιππος**, -ov, *Dexippus*, a Laconian in the army of Cyrus, who

proved false to his fellow-soldiers.

**δέρμα**, -ατος, τό (δέρω, *to flay*), *skin, hide*.

**δεσπότης**, -ov (§ 742), *master*. Der. **DESPOT**.

**δένρο**, *hither*.

**δεύτερος**, -α, -ον (δύο), *second*.

**δέχομαι**, f. δέξομαι, pf. δέδεγματι, *to receive, take*.

**δέω** and rarely **δίδημι**, f. δήσω, pf. δέδεκα (§§ 219, 284), *to bind, tie up*.

**δέω**, f. δεήσω, pf. δεδέηκα (§ 222. 3), *to need; commonly impers. in the Act., δεῖ, there is need, it is necessary*, f. δεήσει, &c.; Mid. δέομαι, f. δεήσομαι, pf. δεδέηματι, a. ἐδεήθην, *to need, want, desire, beg, entreat, request*.

**δή** (a shorter and weaker form of ηδή, *now*, and used, like our unemphatic *now*, without any distinct reference to time), *now, then, so, indeed*. See § 673. a.

**δῆλος**, -η, -ον, *evident, manifest*.

**δηλώ** (δῆλος), f. -ώσω, pf. δεδήλωκα (¶ 47), *to manifest, show*.

**δημόσιος**, -α, -ον (δῆμος, *people*), *belonging to the people, public*.

**διά**, *through*; w. gen., more literally, *through place, time, &c.*; w. acc., *through means of, on account of, by reason of*.

**διαβάνω** (διά, βαίνω, f. βήσομαι, pf. βέβηκα, 2 a. ἔβη), *to go through or across, to cross*.

**διαβάλλω** (διά, βάλλω, f. βαλῶ, pf. βέβληκα, 2 a. ἔβαλον), *to traduce, slander, accuse falsely*.

**διαδίδωμι** (διά, δίδωμι, f. δώσω, pf. δέδωκα, a. ἔδωκα), *to distribute*.

**διαζεύγνυμι** (διά, ζεύγνυμι, f. ζεύξω), *to disjoin, part, separate*.

**διακινδυνεύω** (διά, κινδυνεύω, *to risk, f. -ένσω*), *to risk throughout, expose one's self*.

**διακλάω** (διά, κλάω, *to break*, f. κλάσω), *to break in pieces, break up*.

**διακόσιοι**, -αι, -ά (δίς, ἑκατόν), *two hundred*.

**διαλαμβάνω** (διά, λαμβάνω, f. λήψω-

μαι, pf. εῖληφα, 2 a. ἔλαθον), to take each his share of a thing, divide (as a company among themselves).  
 διαλέγομαι (διά, λέγω), f. διαλέξομαι, pf. διείλεγμαι, a. διελέχθην, to converse. Der. DIALOGUE.  
 διάνοια, -as (διά, νόος), thought, design.  
 διαπλέω (διά, πλέω, f. πλεύσομαι, pf. πέπλευκα), to sail across.  
 διαρρίπτεω (διά, ρίπτεω, f. ρίψω, pf. ἔρριφα), to throw [through a company] about, distribute by throwing.  
 διασημαίνω (διά, σημαίνω, f. -ανώ), to signify, indicate, make known.  
 διασπείρω (διά, σπείρω, f. σπερῶ), to scatter abroad, disperse.  
 διατάττω (διά, τάττω, f. τάξω, pf. τέταχα), to arrange, draw up in order of battle, set in order.  
 διατίθημ (διά, τίθημ, f. θήσω, pf. τέθεικα, a. ἔθηκα), to dispose; Mid., to dispose of (for one's self, especially by sale).  
 διατρίβω (διά, τρίβω, to rub, wear, f. τρίψω, pf. τέτριφα), to [wear through] spend time, delay, tarry.  
 διαφαίνω (διά, φαίνω, f. φανῶ, pf. πέφαγκα), to show through; Mid., to appear or shine through.  
 διδάσκω, f. διδάξω, pf. δεδίδαχα (§ 285), to teach. Der. DIDACTIC.  
 δίδημι, see δέω, to bind.  
 δίδωμι, f. δώσω, pf. δέδωκα, a. ἔδωκα (¶ 51), to give, present.  
 διελαύνω (διά, ἐλαύνω, f. ἐλάσσω, pf. ἐλήλακα), to ride through.  
 διέρχομαι (διά, ἐρχομαι, f. ἐλεύσομαι, pf. ἐλήλυθα, 2 a. ἥλθον), to go through, pass over; go abroad.  
 διέχω (διά, ἔχω, f. ἔξω and σχήσω, pf. ἐσχηκα, 2 a. ἔσχον), to [hold apart] be distant.  
 δικαίως (δίκαιος, just, from δίκη), justly, with good reason.  
 δίκη, -ης, justice, punishment.  
 διπλός, -όη, -όν, contr. διπλοῦς,

-ῆ, -οῦν (δίς, -πλός, § 138. 4)  
 double.  
 [δίς (δύο), twice.]  
 δισχίλιοι, -αι, -α (δίς, χίλιοι), two thousand.  
 δίφρος, -ου, δ (δίς, φέρω), seat (prop. for two).  
 διώκτεος, -α, -ον (διώκω), to be pursued.  
 διώκω, f. -ξω and -ξομαι, to pursue, chase.  
 δοκέω, f. δόξω (§ 288), to seem, appear; think. Impers. δοκεῖ, it seems, appears, f. δόξει.  
 δοράτιον, -ον (dim. of δόρυ), a small spear, javelin.  
 δόρυ, δόρατος (§ 103. N.), spear.  
 δούλευω (δοῦλος, slave), f. -ένσω, pf. δεδούλευκα, to be a slave.  
 δονπέω (δονπός, din), f. -ήσω, to make a din.  
 Δρακόντιος, -ον, Dracontius, a Spartan exile, chosen by the Greeks to superintend the games celebrated on account of their safe return to the sea-coast.  
 δραμεῖν, 2 a. infin. of τρέχω.  
 δρόμος, -ον, δ (τρέχω), running, race.  
 δύναμαι, f. δυνήσομαι, pf. δεδύνημαι, a. ἐδυνήθην, ἡδυνήθην (§ 189. 1), and ἐδυνάσθην, to be able, can.  
 δύναμις, -εως, ἡ (δύναμαι), power. Der. DYNAMIC.  
 δύνω and δύομαι, f. δύσομαι, pf. δέδυκα, 2 a. ἔδυν (§ 278), to enter, put on one's self; of the sun, to set.  
 δύο, δυοῖν (§ 137. γ), Lat. duo, two.  
 δυσμή, -ῆς (δύνω), setting (of the sun), scarce used except in the plur.  
 έαν (εἰ, ἄν), contr. ἢν and ἂν, if, used w. subj. (§ 603); έαν μῆ, if not, unless.  
 έαντοῦ, -ῆς, contr. αὐτοῦ, -ῆς (¶ 23. B, § 144), of himself, herself, or itself.  
 έάω, f. -άσω, pf. εἴακα, to permit, έάω χαίρειν, to bid farewell to, let alone.

έγγύς, near. For its comparison, see § 163. β.  
 ἔγώ, ἐμοῦ or μοῦ (¶ 23), Lat. ego, I. See p. 73. j.  
 έγωγε (έγώ, γέ, §§ 328. b, 732. d. δ), I at least, I surely, I (more emphatic than έγώ).  
 έθέλω, f. -ήσω, pf. ηθέληκα (§ 222. 2), to wish, will, be willing. See p. 68. c.  
 εἰ, if, used w. ind. and opt. (§ 603); εἰ μή, if not, unless.  
 εἰδέναι, εἰδώς, inf. and part. of οἶδα.  
 εἰδον, 2 a. of ὄραω.  
 εἰκάζω (εἰκός), f. -άσω, impf. εἴκαζον and ἔκαζον (§ 188. N.), to liken, conjecture.  
 εἰκός, -ότος (neut. part. of the perf. εἴκα), likely, probable.  
 εἴκοσι(ν, § 66. a), indecl., twenty.  
 εἰλον, 2 a. of αἱρέω.  
 εἰμί, f. εἴσομαι, impf. ἦν (¶ 55, § 230), to be. See γίγνομαι.  
 εἴμι, impf. ἤειν (¶ 56, § 231), to go, come. See § 301. 3.  
 εἴπον, said, 2 aor., and εἴρηκα, pf. associated with φημί (¶ 53, § 301. 7).  
 εἰς(ἐν, § 648. γ), into; to; against, upon; for, in respect to; to the number of. In expressing motion to, εἰς is the common prep. with names of places, and πρός or παρά with names of persons (παρά expressing more precisely to the side or vicinity of, as to the court of a monarch).  
 εἰς, μία, ἕν, g. ἑνός, μᾶς (¶ 21, § 137. β), one; used more strictly as a numeral than one in Eng.  
 εἰσβάλλω (εἰς, βάλλω, f. βαλό, pf. βέβληκα, 2 a. ἔβαλον), to throw one's self into, enter into.  
 εἰσβολή, -ῆς (εἰσβάλλω), entrance.  
 εἰσδύνω and εἰσδύομαι (εἰς, δύνω and δύομαι, f. δύσομαι, pf. δέδυκα, 2 a. ἔδυν), to enter into.  
 εἰσειμι (εἰς, εἴμι), to go into or in, enter.  
 εἰσέρχομαι (εἰς, ἐρχομαι, f. ἐλεύσομαι, pf. ἐλήλυθα, 2 a. ἥλθον), to come into or in, enter.  
 εἰσφέρω (εἰς, φέρω, f. οἴσω, pf. ἐνήνοχα, 1 a. ἔνεγκα, 2 a. ἔνεγκον),

to carry out (esp. a corpse for burial).  
 ἐλάνω, f. ἐλάσω, ἐλῶ, pf. ἐλήλακα (§ 278), to drive, ride.  
 ελεῖν, 2 a. inf. of αἴρω.  
 ἐλευθερία, -ας (ἐλεύθερος), freedom, liberty.  
 ἐλεύθερος, -α, -ον, free.  
 ελθεῖν, 2 a. inf. of ἔρχομαι.  
 ἐλκω, f. -ξω, impf. εἰλκον (§ 189. 3, 298), to draw, draw up.  
 Ελλάς, -άδος, ἡ ("Ελλην"), Greece.  
 "Ελλην, -ηνος, ὁ, a Greek.  
 ἐλληνίζω ("Ελλην), f. -ίσω, to speak Greek.  
 "Ελληνικός, -ή, -όν ("Ελλην), Grecian, Greek.  
 "Ελληνικώς ("Ελληνικός), in Greek.  
 "Ελληνίς, -ίδος, ἡ ("Ελλην, § 134), adj., Grecian.  
 ἐμπαντοῦ, -ῆς (¶ 23. n, § 144), of myself.  
 ἐμβαίνω (ἐν, βαίνω, f. βήσομαι, pf. βέβηκα, 2 a. ἐβαλο), to go into or on board, embark.  
 ἐμβάλλω (ἐν, βάλλω, f. βαλῶ, pf. βέβληκα, 2 a. ἐβαλο), to throw or put in or upon, insert, inflict.  
 ἐμβιβάζω (ἐν, βιβάζω, to cause to go, f. -άσω), to put on board a vessel, make one embark.  
 ἐμοῦ, ἐμοί, ἐμέ, oblique cases of ἐγώ.  
 ἐμός, -ή, -όν (ἐγώ, ἐμοῦ), my, mine.  
 ἐμπειρος, -ον (ἐν, πείρα, trial), experienced in, acquainted with.  
 ἐμπίπτω (ἐν, πίπτω, f. πεσοῦμαι, pf. πέπτωκα, 2 a. ἐπεσον), to fall into, rush or throw one's self into.  
 ἐμπλεως, -ων (ἐν, πλέως, § 135), full.  
 ἐμπόριον, -ου (ἐμπορος, trader), EMPIRUM, mart.  
 ἐμπροσθεν (ἐν, πρόσθεν), in front, before, previously.  
 ἐν, Lat. in, in; within, among; at; on, upon; in composition, often into.  
 ἐναντίος, -α, -ον (ἐν, ἀντί), over against, opposite, opposed to, contrary; οἱ ἐναντίοι, the enemy.

ἐνδον (ἐν), within.  
 ἐνδύνω and ἐνδύμαι (ἐν, δύνω and δύομαι, f. δύσομαι, pf. δέδυκα, 2 a. ἐδύν), to put on one's self.  
 ἐνειμι (ἐν, εἰμι, f. ἔσομαι), to be in.  
 ἐνεκα, on account of, for the sake of.  
 ἐνθα (ἐν), there, here; where; thereupon.  
 ἐνι, see Notes on Less. XV. 9.  
 ἐνιαυτός, -οῦ, ὁ, year.  
 ἐνίοτε (ἐνι, ὅτε, § 523. a), some times.  
 ἐννοέω (ἐν, νοέω, to think, f. -ήσω pf. νενόηκα, from νόος), to consider, reflect upon.  
 ἐνταῦθα (emphatic form of ἐνθα, and more frequent in prose, ¶ 63), there, here; thereupon. hereupon, upon this.  
 ἐντείνω (ἐν, τείνω, to stretch, f. τενῶ, pf. τέτακα, § 268), to [stretch out upon] inflict (blows).  
 ἐντεῦθεν (emphatic form of ἐνθεν, thence, ¶ 63), thence, hence; thenceforth; hereupon.  
 ἐντίθημι (ἐν, τίθημι, f. θήσω, pf. τέθεικα, a. ἐθηκα), to put into or on board.  
 ἐντίμως (ἐντίμος, honored, from ἐν and τιμή), in honor.  
 ἐντυγχάνω (ἐν, τυγχάνω, f. τεύξομαι, pf. τετύχηκα, 2 a. ἐτυχον), to happen upon, meet with, find.  
 ἐνύπνιον, -ον (ἐν, ὑπνος, sleep), dream.  
 ἐξ (before a cons. ἐκ, § 68. 1) out of, from. Ἀπό expresses the simple idea of from, or from the surface; while ἐξ denotes from the interior, or from within; and παρά, from the vicinity, or from beside. In composition, ἐξ sometimes simply strengthens the meaning, by expressing the carrying out of the action.  
 ἐξ, indecl., six.  
 ἐξαγγέλλω (ἐξ, ἀγγέλλω, f. ἀγγελῶ, pf. ἀγγελκα), to bring out word.  
 ἐξαίφνης, suddenly, on a sudden.  
 ἐξακισχιλιοι, -αι, -α (έξακις, six times, χιλιοι), six thousand.

pf. δέδειχα), to exhibit; Mid., to exhibit one's self, or what belongs to one's self.  
 ἐξαπατάω (ἐξ, ἀπάταω, to deceive, f. -ήσω), to deceive, cheat.  
 ἐξαπίνης, softer form for ἐξαίφνης.  
 ἐξειμι (ἐξ, εἰμι), only used in the impers. ἐξεστι, it is permitted, possible, or in one's power, f. ἐξεσται, &c.  
 ἐξειμι (ἐξ, εἰμι), to go out.  
 ἐξελάνω (ἐξ, ἐλάνω, f. ἐλάσω, pf. ἐλήλακα), to ride forth, march, advance; used of the leader of an expedition.  
 ἐξέρχομαι (ἐξ, ἔρχομαι, f. ἐλεύσομαι, pf. ἐλήλυθα, 2 a. ἥλθον), to come or go out or forth.  
 ἐξοδος, -ον, ἡ (ἐξ, ὁδός), going forth, excursion. Der. EXODUS.  
 ἐξω (ἐξ), without (opposed to within).  
 ἐορτη, -ῆς, festival, feast.  
 ἐπανέω (ἐπι, αἰνέω, to praise, f. -έσω, pf. ἡνεκα), to praise, commend.  
 ἐπάν (ἐπει, ἀν), after that, when.  
 ἐπει (ἐπι), after that, when, since.  
 ἐπειδάν (ἐπειδή, ἀν), when now, when.  
 ἐπειδή (ἐπει, δή), since now, since.  
 ἐπειμι (ἐπι, εἰμι), to come upon or on, advance.  
 ἐπειτα (ἐπει τά, since those things are), thereupon, then, afterwards, in the second place.  
 ἐπερωτάω (ἐπι, ἐρωτάω, f. ἐρωτήσω and ἐρήσομαι, pf. ἡρώτηκα, 2 a. m. ἡρόμην), to ask or question further.  
 ἐπι, upon: w. gen. upon (rest strictly upon), on board of: w. dat., upon (rest upon, but less strictly than w. gen.) ; at, by; for; over; dependent upon, in the power of; in addition to: w. acc., upon (motion upon); against, to.  
 ἐπιβούλεύω (ἐπι, βούλευω, f. -εύσω, pf. βεβούλευκα), to plan or plot against, to plot.  
 ἐπιβούλη, -ῆς (ἐπι, βούλη, plan, counsel), plot.  
 ἐπιδείκνυμ (ἐπι, δείκνυμ, f. δείξω, 2 a. ἐσπόμην (§ 300), to follow.

έπτά, indecl., seven.  
 έπτακόσιοι, -αι, -α (έπτά, ἑκατόν), seven hundred.  
 'Επύαξα, -ης, *Epyaxa*, wife of Syennesis, king of Cilicia.  
 ἐργάζομαι (ἔργον), f. -άσομαι, pf. εἰργασμαι, to work.  
 ἔργον, -ου, work.  
 ἐρημία, -ας (ἔρημος), solitude, loneliness.  
 ἐρημος, -ου, deserted, desert, uninhabited.  
 ἐρυηνεύς, -έως, ὁ ('Ερμῆς, *M Mercury*, the god of speech, and messenger of the gods), interpreter.  
 ἐρρωμένως (ἐρρωμένος, strong, resolute), strongly, resolutely.  
 ἐρχομαι, f. ἐλεύσομαι, pf. ἐλήλυθα, 2 a. ἡλθον, to come, go. See § 301. 3.  
 ἐρώ, see φημί.  
 ἐρωτάω, f. ἐρωτήσω and ἐρήσομαι, pf. ἡρώτηκα, 2 a. m. ἡρόμην (§ 298), to ask for information, question.  
 ἐσθίω, f. ἐδομαι, pf. ἐδήδοκα, 2 a. ἐφαγον (§ 298), to eat.  
 ἐσχατος, -η, -ου (ἔξ, § 161. 2), uttermost, extreme, last.  
 'Ετεόνικος, -ου, *Eteonicus*, a Spartan officer at Byzantium.  
 ἐτερος, -α, -ον (§ 316. 2), other of two: one of two, § 542. γ.  
 ἐτι, still, yet, more, longer.  
 ἐτομος, -η, -ον, ready.  
 ἐτος, -eos, τό, year.  
 εν, well.  
 εὐδαιμονίω (εὐδαιμων), f. -ίσω, to think or deem happy, congratulate.  
 εὐδαιμων, -ον, g. -ονος (εν, δαιμων, fortune), happy, prosperous.  
 εὐθύς, straightway, immediately.  
 Εὐκλείδης, -ου, *Euclides*, a soothsayer from Phlius, and a friend of Xenophon.  
 εῦνοια, -ας (εῦνοος), good-will, affection.  
 εῦνοος, -ον, contr. εῦνοος, -ον (εν, νόος), well-disposed, kind.  
 εύρισκω, f. εύρησω, pf. εύρηκα, 2 a. εύρον or ηύρον (§ 296), to find.  
 εύρος, -eos, τό (εύρος), width, breadth.

εύρος, -εῖα, -ύ, wide, broad.  
 εύταξια, -ας (εν, τάττω), good or der or discipline.  
 εύτυχέω (εὐτυχής, fortunate), f. -ήσω, pf. εὐτύχηκα (§ 193. iii.) to succeed, be successful.  
 εύτυχημα, -ατος, τό (εὐτυχέω), success.  
 Εύφρατης, -ον, the *Euphrates*, a celebrated river of western Asia.  
 εύώνυμος, -ον (εν, ὄνομα), left (opposed to right); τὸ εύώνυμον [sc. κέρας], the left wing of an army.  
 'Εφεσος, -ον, ἡ, *Ephesus*, an Ionian city upon the western coast of Asia Minor, having a celebrated temple of Diana.  
 ἐφίστημι (ἐπί, ἵστημι, f. στήσω, pf. ἴστηκα), to stop, trans.; in the intrans. forms, to stand by; to stop, intrans.  
 ἐχθρός, -ά, -όν (ἔχω), strong (easily held or defended), secure.  
 ἐχω and ἰσχω, f. ἔξω and σχήσω, pf. ἴσχηκα, 2 a. ἔσχον, to have hold, occupy. See § 300.  
 ἐως, ἐω, ἡ (§§ 97. 3, 98), dawn, morning.  
 ἐως, while, whilst; until.  
 ζάω, f. ζήσω, to live. See §§ 33. a, 280. γ.  
 ζευγηλατέω (ζευγηλάτης), f. -ήσω, to drive a team.  
 ζευγηλάτης, -ον (ζεῦγος, ἐλαύνω), teamster.  
 ζεύγνυμι, f. ζεύξω (§ 294), to yoke, join, connect.  
 ζεύγος, -εος, τό (ζεύγνυμι), a yoke of oxen or other animals.  
 Ζεύς, Διός (¶ 16), *Jupiter*, king of the gods.  
 ζητώ, f. -ήσω, to seek.  
 ζυμέτης, -ον, ὁ (ζύμη, leaven), adj. leavened.  
 ζώη, -ης (ζώνυμι, to gird), girdle, ZONE.  
 η, or; than; η . . η, either . . or.  
 η (dat. fem. of ὅς, § 421. β), where.  
 ηγεμών, -όνος, ὁ (ἡγέομαι), guide, leader.  
 ηγέομαι (ἄγω), f. -ήσομαι, pf. ηγη-

μαι, to lead, take the lead, lead the way; to guide, conduct; to think.  
 ηδειν, see οἶδα.  
 ηδέως (ηδύς), with pleasure, cheerfully, gladly.  
 ηδη, already, now.  
 ηδομαι, f. ησθήσομαι, a. ησθην, to be pleased.  
 ηδύς, -εῖα, -ύ (ηδομαι), sweet, pleasant, agreeable. Comp. ηδίων, sup. ηδιστος.  
 ηκω, f. ηξω, to come, have come. See § 579. ζ.  
 ηλιός, -α, -ον, foolish, silly, senseless.  
 ηλικία, -ας (ηλίκος, how old), time of life, age.  
 ηλικιώτης, -ον (ηλικία), an equal in age.  
 ηλιος, -ον, ὁ, the sun.  
 ημεῖς, we, plur. of ἐγώ.  
 ημελημένως (ημελημένος, pf. part. of ἀμελέω), carelessly, negligently.  
 ημέρα, -ας, day.  
 ημέτερος, -α, -ον (ημεῖς), our.  
 ημιβρωτος, -ον (ημισυς, βιβρώσκω, to eat), half-eaten.  
 ημιδεής, -ές (ημισυς, δέω), wanting half, half full.  
 ημισυς, -εια, -ν, Lat. semis, half.  
 ην, contr. from εάν, if.  
 ηνίκα (¶ 63), when; more specific than ὅτε.  
 'Ηρακλέης, -έος, contr. 'Ηρακλῆς, -έονς (§ 115. β), *Hercules*, son of Jupiter and Alemene, the most famous of the Greek heroes.  
 'Ηράκλεια, -ας ('Ηρακλῆς), *Heraclēa*, a city of Bithynia on the Pontus Euxinus.  
 'Ηρακλείδης, -ου, *Heracles*, a Greek from Maronēa in Thrace, an unprincipled agent of Seuthes.  
 ησυχία, -ας (ησυχος, still, quiet), stillness, quiet.  
 ηττάομαι (ηττων, inferior), f. -ηθήσομαι and -ήσομαι, pf. ηττημαι, to be inferior, to be vanquished.  
 θρᾶξ, -ακός, ὁ, a Thracian.  
 θρασύς, -εῖα, -ύ, bold, courageous.

θάλαττα, -ης, the sea.  
 θαμνά (neut. pl. of θαμνός, frequent), frequently.

θάνατος, ον, ὁ (θνήσκω, f. θανοῦμαι) death.

θάπτω, f. θάψω (§ 272), to bury.

θαρραλέως (θαρράλεος, confident, from θάρρος), confidently, with confidence, with good courage.

θάρρος (θάρρος, courage), f. -ήσω, pf. τεθάρρηκα, to be of good courage, have no fear.

θάττων, comp. of ταχύς.

θαυμάζω (θαύμα, wonder), f. -άσω, oftener -άσομαι, pf. τεθαύμακα, to wonder, wonder at, admire.

θαυμάσιος, -α, -ον (θαῦμα), wonderful.

θέλω (a shorter form for the more common έθελω), f. -ήσω, to wish, will, be willing.

θεός, -οῦ, ὁ, ή, Lat. deus, god, deity.

θετταλός, -ον, a *Thessalian*, an inhabitant of the fertile but rude province in the northeast of Greece.

θέω, f. θεύσομαι (§ 220), to run.

θεωρέω, f. -ήσω (θεωρός, spectator), to behold, view, gaze upon.

θηβαῖος, -ον, ὁ (Θῆβαι, *Thebes*, chief city of Boeotia), a *Theban*. [θήρ, -ρός, ὁ, wild beast.]

θηράω (θήρ), f. -άσω and -άσομαι, pf. τεθηράκα, to hunt wild beasts.

θηρίον, -ον (θήρ, § 312. n.), wild beast or animal.

θηγόσκω, f. θανοῦμαι, pf. τέθηνκα, 2 a. ηθανον (§§ 281, 237), to die; pf. to be dead.

θόρυβος, -ον, ὁ, tumult, noise.

θράκη, -ης (Θρᾶξ), *Thrace*, a country in Europe, lying north and northeast of the Aegean. The name was also given to a country upon the northwestern coast of Asia Minor colonized by Thracians.

θύλακος, -ου, ὁ, sack.  
Θύμβριον, -ου, Thymbrium, a city of Phrygia.  
θύρα, -as, door; often in the plur., even when a single entrance is spoken of.  
θυσία, -as (θύω), sacrifice.  
θύω, f. θύσω, pf. τέθύκα (§ 219), to sacrifice; Mid., to sacrifice for purposes of divination, to consult the gods by sacrifice.  
θώραξ, -άκος, ὁ, breastplate, corslet, coat of mail.  
λάομαι, f. λάσομαι, to heal, cure.  
Ιάσονιος, -α, -ον (Ιάσων, Jason, the famous leader of the Argonauts), Jasonian.  
λάρπος, -οῦ, ὁ (λάομαι), physician, surgeon.  
ἰδεῖν, 2 a. inf. of δράω.  
ἱερός, -ά, -όν, sacred.  
ηῆμι, f. ηῆσω, pf. εἶκα, a. ἡκα (¶ 54, § 229), to send, let go or fly; Mid., to [send one's self] rush.  
ἰκανός, -ή, -όν, sufficient, enough, competent, suitable.  
ἱερεύς, -ών (contr. from Ἰλαος, -ον, §§ 98. β, 726, β), propitious.  
ἱμάς, -άντρος, ὁ, thong.  
ἴνα, in order that.  
ἵππεύς, -έως, ὁ (ἵππος), horseman, knight.  
ἵππικός, -ή, -όν (ἵππος), relating to a horse; τὸ ιππικόν [sc. πλῆθος ορ στράτευμα], the cavalry.  
ἵππος, -ου, ὁ, ἡ, horse, mare.  
ἴσθι, imp. of εἰμί and of οἴδα.  
ἴσος, -η, -ον, equal; ίσον, as adv., equally, alike.  
Ισσοί, -ῶν, οἱ, also Ισσός, -οῦ, ἡ, Issus, the most eastern city upon the coast of Cilicia.  
ἴστημι, f. στήσω, 1 a. ξέστησα, to place, station; 1 a. m. ξέστησάμην, to have set up or erected for one's self: intrans. forms, pf. ξέστηκα as pres., 2 a. ξέστην, and Mid. except 1 a., to stand, stand one's ground. See ¶ 48, §§ 233, 237, 257. β.  
ἰσχύρός, -ά, -όν (ἰσχύς, strength), strong, severe.

ἰσχῦρῶς (ἰσχῦρός), strongly, exceedingly, very, vehemently, severely  
ἰσχω, see ἔχω.  
ἴσως (ἴσος), equally, probably, perhaps.  
ἰχθύς, -ύος, ὁ, fish.  
ἰχνιον, -ου (ἰχνος, track, § 312. n.), track, footprint.  
καθά (κατὰ ἄ), according as.  
καθεύδω (κατά, εὔδω, to sleep, f. εὔδησω, § 222. 3), to sleep  
For augment, see § 192. 3.  
κάθημαι (κατά, ἥμαι, to sit, ¶ 59, § 275. ζ), to sit down.  
καθίστημι (κατά, ίστημι, f. στήσω, pf. ξέστηκα), to station, appoint; in the intrans. forms, to station one's self, settle down.  
καὶ, and; also, even (§ 657. γ); καὶ . . καὶ, both .. and. See δέ.  
Κάϊκος, -ου, ὁ, Caicus, a river of Mysia.  
καίω, f. καύσω, pf. κέκαυκα (§ 267. 3), to burn, kindle, set on fire  
κακός, -ή, -όν, bad, evil, vile; bad in war, cowardly; τὸ κακόν, subst., evil, harm. For comparison, see § 160.  
καλέω, f. καλέσω, pf. κέκληκα (§ 261), to call.  
Καλλίμαχος, -ου, Callimachus, a lochāgus from Parrhasia in Arcadia, distinguished for bravery.  
καλός, -ή, -όν, beautiful, fine, fair, favorable, honorable, noble, good. Comp. καλλίων, sup. καλλιστος.  
Ἀγαθός refers more to the essential quality of an object, and καλός more to the impression which it produces upon the eye or mind.  
Κάλπη, -ης, Calpe, a harbour upon the coast of Bithynia.  
καλώς (καλός), beautifully, honorably, well.  
κάνδυς, -υος, ὁ, a robe with sleeves, worn by Persians of rank.  
Καππαδοκία, -ας, Cappadocia, a large province in the eastern part of Asia Minor.  
Καρδοῦχος, -ου, ὁ, a Carduchian, or one of the Carduchi, a race

of fierce and independent mountaineers upon the east of the Tigris, from whom the modern Kurds have derived their lineage and name.  
καρπαία, -ας, carpaea, a kind of dance.  
κατά, prep., down : w. gen., down from, down : w. acc., down along or down to; beside, by, at, over against; according to. In composition, it usually signifies down or against, or implies completion.  
καταβαίνω (κατά, βαίνω, f. βήσομαι, pf. βέβηκα, 2 a. ἔβην), to go down, descend.  
κατάβασις, -εως, ἡ (καταβαίνω), descent, return from Central Asia to the sea-coast.  
κατάγειος, -ον (κατά, γῆ), underground, subterranean.  
καταγελάω (κατά, γελάω, f. -άσομαι), to laugh at, deride, sneer at.  
καταισχύνω (κατά, αἰσχύνω, f. -ύνω), to disgrace.  
κατακαίνω (κατά, καίνω, to kill, f. κανῶ, 2 a. ἔκανον, § 267), to kill.  
κατακάιω (κατά, καίω, f. καύσω, pf. κέκαυκα), to burn down, consume.  
κατάκειμαι (κατά, κείμαι, f. κείσομαι), to lie down, recline.  
κατακόπτω (κατά, κόπτω, f. κόψω, pf. κέκοφα), to cut down, cut in pieces.  
καταλαμβάνω (κατά, λαμβάνω, f. λήψομαι, pf. εἴληφα, 2 a. ἔλαβον), to seize, take possession of.  
καταλείπω (κατά, λείπω, f. -ψω, pf. λελοίπα, 2 a. ἔλιπον), to leave behind or alive.  
καταμένω (κατά, μένω, f. μενῶ, pf. μεμένηκα), to stay behind, continue.  
καταπέμπω (κατά, πέμπω, f. -ψω, pf. πέπομφα), to send down, as from Central Asia to the sea-coast.  
καταπηδάω (κατά, πηδάω, f. -ήσω, to leap), to leap down.

καταπάττω (κατά, πράττω, f. -ξω pf. πέπρᾶχα), to accomplish; Mid., to accomplish for one's self, obtain.  
καταστρέφω (κατά, στρέφω, to twist, turn, f. -ψω, § 259. a), to overturn; Mid., to subject to one's self, subdue, conquer.  
κατεργάζομαι (κατά, ἐργάζομαι, f. -άσομαι, pf. εἴργασμα), to accomplish.  
κάτω (κατά), adv., down.  
κέγχρος, -ου, ὁ, ή, millet, a small grain.  
κείμαι, f. κείσομαι (¶ 60, § 232), to lie; lie dead.  
κελεύω, f. -εύσω, pf. κεκέλευκα, to command, bid.  
κενός, -ή, -όν, empty, vain, groundless.  
Κεντρίτης, -ου, Centrites, a river flowing between Armenia and the land of the Carduchi.  
κεράννυμι, f. κεράσω (§ 293), to mingle, mix.  
κέρας, κέρατος, contr. κέρως (§ 104), τό, horn, wing of an army.  
Κερασούντιος, -ου, ὁ (Κερασοῦς, Cerasus, a Sinopian colony in Pontus), a Cerasuntian.  
κεφαλή, -ῆς, head.  
κήρυξ, -ῦκος, ὁ (κηρύττω), herald.  
κηρύττω, f. -ύξω, pf. κεκήρυχα, to proclaim.  
Κιλικία, -ας (Κιλιξ), Cilicia, the southeastern province of Asia Minor.  
Κιλιξ, -ικος, ὁ, a Cilician.  
Κιλισσα, -ης (Κιλιξ, §§ 311. d, 313. r.), a Cilician woman (used in speaking of the queen of Cilicia).  
Κλεαγόρας, -ου, Cleagoras, a painter of Phlius.  
Κλέανδρος, -ου, Cleander, Lacedæmonian prefect of Byzantium.  
Κλεάνωρ, -ορος, Cleanor, an Arcadian, chosen general in the place of Agias.  
Κλεάρετος, -ου, Clearetus, one of the lochāgi, who lost his life in a wicked enterprise.

**Κλέαρχος**, -ον, *Clearchus*, a Lacedæmonian exile, a lover of war for its own sake, and the general most honored and trusted by Cyrus.  
**κλείω**, f. -σω (§ 270. 10), *to shut, close.*  
**κυνής**, -ιδος, ἡ (*κυνήμη*, the leg from the knee to the ankle), *greave, a piece of armour for the leg.*  
**κόγχη**, -ης, Lat. *concha*, *cockle or muscle*, a kind of shell-fish.  
 Der. *CONCH.*  
**κοινός**, -ή, -όν, *common, joint;* κοινῇ [sc. οὐδῷ, § 320. 2. b], *in common, jointly, together.*  
**κολωνός**, -οῦ, δ, *hill, mound.*  
**κόπτω**, f. *κόψω*, pf. *κέκοφα* (§ 272. a), *to cut; to strike or beat upon, knock at a door or gate.*  
**Κορσωτή**, -ῆς, *Corsôte*, a large but desert city of Mesopotamia.  
**κούφως** (*κοῦφος*, *light*), *lightly, nimbly.*  
**κράνος**, -εος, τό, *helmet.*  
**κρατέω** (*κράτος*), f. -ήσω, pf. *κεκράτηκα*, *to control, govern, conquer.*  
**κράτιστος**, *best, noblest, sup. of ἀγαθός.*  
**κράτος**, -εος, τό, *strength, might.*  
**κραυγή**, -ῆς (*κράξω*, *to cry out*), *outcry, clamor.*  
**κρέας**, g. *κρέας*, contr. *κρέως*, pl. *κρέας*, *contr. κρέα, flesh, meat; chiefly used in the plur.*  
**κρείττων**, *better, superior, comp. of ἀγαθός.*  
**κρήνη**, -ῆς, *fountain.*  
**Κρής**, -ητός, δ, *a Cretan*, an inhabitant of the large island south of the Ægean, now *Candia.*  
**κριθή**, -ῆς, *barley; usually in the plur.*  
**κρίνω**, f. *κρινῶ*, pf. *κέκρικα* (§ 217. a), *to judge.*  
**κρίσις**, -εως, ἡ (*κρίνω*), *trial by a judge.*  
**κτάμαι**, f. *κτήσομαι*, *to acquire;* pf. *κέκτημαι*, 3 f. *κεκτήσομαι*, *to possess* (§§ 233, 234).

**Κτησίας**, -ον, *Ctesias*, a physician from Cnidus, who was in the service of Artaxerxes, and wrote a history of Persia.  
**Κύδνος**, -ον, δ, *Cydnus*, a river of Cilicia, flowing through the city of Tarsus.  
**κύκλος**, -ον, δ, Lat. *circulus, circle, ring, inclosure.*  
**κυκλώ** (*κύκλος*), f. -ώσω, *to encircle, surround.*  
**Κύρος**, -ον, *Cyrus* (surnamed the Younger in distinction from Cyrus the Great, the founder of the Persian monarchy), younger brother of Artaxerxes Mnemon, against whom he made a disastrous expedition, B. C. 401.  
**κύων**, *κυνός*, δ, ἡ (§ 106), *dog.*  
**κωλύω**, f. -σω, pf. *κεκώλυκα*, *to hinder, forbid, prevent.*  
**κωμάρχης**, -ον (*κώμη*, ἄρχω), *the head man of a village.*  
**κώμη**, -ης, *village.*  
**λαγώς**, -ώ, δ (§§ 98, 123. γ), *hare.*  
**Λακεδαιμόνιος**, -ον, δ (*Λακεδαιμων*, *Lacedæmon*, also called *Sparta*, chief city of Laconia), *a Lacedæmonian.*  
**Λάκων**, -ωνος, δ, *a Laconian.*  
**λαρβάνω**, f. *λήψομαι*, pf. *εἰληφα*, 2 a. *ἔλαθον* (§ 290), *to take, receive, obtain.*  
**λάρυφας**, -ον, ἡ, *Lampsacus*, a city of Mysia on the Hellespont.  
**λέγω**, f. *λέξω*, [pf. p. *λελεγμαι*,] *to say, speak, mention, relate, propose.*  
**λειμών**, -ῶνος, δ, *meadow.*  
**λείπω**, f. -ψω, pf. *λέλουπα*, 2 a. *ἔλιπον* (¶ 37), *to leave, quit; pf. p. *λελειμμαι*, to have been left, to remain.*  
**λεκτέος**, -α, -ον (*λέγω*), *to be said.*  
**λευκός**, -ή, -όν, *white.*  
**ληῖζομαι**, f. -ίσομαι (*λεία*, *booty*), *to plunder, ravage, rob.*  
**ληστής**, -οῦ (*ληῖζομαι*), *plunderer, robber.*  
**λίθος**, -ον, δ, *a stone.*  
**λιμήν**, -ένος, δ, *harbour, haven.*

**λίνεος**, -α, -ον, *contr. λινοῦς*, -ῆ, -οῦν (*λίνον*, *flax*), *flaxen, LINEN.*  
**λογίζομαι** (*λόγος*), f. -ίσομαι, *to reckon, calculate, suppose.*  
**λόγος**, -ον, δ (*λέγω*), *word, discourse, narrative, report.*  
**λόγχη**, -ης, *spear-head, LANCE.*  
**λουπός**, -ῆ, -όν (*λείπω*), *remaining, rest.*  
**λόφος**, -ον, δ, *ridge, hill.*  
**λοχάγος**, -οῦ, δ (*λόχος*, ἄγω), *the commander of a λόχος, captain, centurion.*  
**λόχος**, -ον, δ, *a company of soldiers, usually containing about 100 men.*  
**Λυδία**, -ας (*Λυδός*), *Lydia*, a rich province in the western part of Asia Minor, once a powerful kingdom.  
**Λυδός**, -α, -ον (*Λυδός*), *Lydian.*  
**Λυκείον**, -οῦ, *the Lycéum*, a public gymnasium with covered walks, in the eastern suburb of Athens.  
**Λύκιος**, -ον, *Lycius*, — 1. son of Polystratus, an Athenian, appointed commander of horse among the Greeks; — 2. a Syracusan, under the command of Clearchus.  
**λύω**, f. *λύσω*, pf. *λέλυκα* (§ 219), *to loose, undo, break or violate a treaty or oath.*  
**μά**, adv. of swearing, *by.* See § 426. δ.  
**Μάγης**, -ητός, δ, *a Magesian*, an inhabitant of Magnesia, a part of Thessaly upon the eastern coast.  
**Μαίανδρος**, -ον, δ, *the Maeander*, a river separating Lydia from Caria and from a part of Phrygia, so remarkable for its winding course through its rich alluvial plain, that it has given a name to the winding of rivers.  
**μαίνομαι**, f. *μανοῦμαι*, pf. *μέμηνα*, *to be mad, frenzied, or insane.*  
**μακρός**, -ά, -όν, *long; μακράν* [sc. οὖν, § 439. β], *as adv., a long way, far.*

μέμημαι, see μιμήσκω.  
μέμφομαι, f. -ψομαι, to blame.

μέν, a prospective particle, marking the words with which it is connected as distinguished from others which follow and with which the retrospective particle δέ is commonly joined. Μὲν . . δέ may be translated *on the one hand . . on the other hand, or indeed . . but*. Often, however, μέν is better omitted in translation. It is usually the second word in its clause, never the first (§ 673. a).

μέντοι (μέν, τοί), *however, yet, certainly.*  
μένω, f. μενῶ, pf. μεμένηκα (§ 222. 2), Lat. maneo, *to remain, wait, wait for.*

Μένων, -ωνος, *Meno*, from Pharsalus in Thessaly, a general of the Greeks, whose character is drawn by Xenophon in dark colors.

μέσος, -η, -ον, Lat. medius, *middle; τὸ μέσον, the middle or centre.*

μεστός, -ή, -όν, *full.*

μετά, *among: w. gen., among (being among), with: w. acc., among (going among), after.*

μεταξύ (μετά), *between.*  
μεταπέμπτος, -ον (μεταπέμπω), *sent for.*

μεταπέμπω (μετά, πέμπω, f. -ψω, pf. πέπομφα), *to send one after another; Mid., to send for to come to one's self, to summon.*

μεταστρέψω (μετά, στρέψω, to twist, turn, f. στρέψω, § 259. a), *to turn about, trans.; Mid., to turn one's self about, turn about, intrans.*

μετέχω (μετά, ἔχω, f. ἔξω, pf. ἔσχηκα, 2 a. ἔσχον), *to partake of, take part in.*

μέχρις (67. 2), *as far as, until.*  
μή, adv., *not; conj., lest (§ 601).*  
For the distinction between μή and οὐ, as negative adverbs, see § 647. 2, Notes on Less. I. 2,

and page 68. h. In a conditional sentence, μή is commonly used in the condition, and οὐ in the conclusion.

μηδεῖς, μηδεμία, μηδέν (μηδέ, not even, εἰς), *no one, no.*

Μηδοσάδης, -ον, *Medosades*, am bassador of Seuthes.

μηκέτι (μή, ἔτι, § 68. a), *no longer.*

μῆν, μηνός, δ, Lat. mensis, *month.*

μῆν, *indeed, surely, certainly.*

μητοτε (μή, ποτέ), *never.*

μητηρ, μητρός (§ 106. 2), Lat. ma ter, *MOTHER.*

μία, fem. of εἷς, *one.*

Μίδας, -ον, *Midas*, king of Phrygia, famed for his power of changing all he touched to gold, and for having the ears of an ass.

Μιθριδάτης, -ον, *Mithridates*, satrap of Lycaonia and Cappadocia, and friend of Cyrus.

μικρός, -ά, -όν, *small, little.* For comparison, see § 160.

Μίλητος, -ον, ἥ, *Miletus*, an Ionian city upon the coast of Caria, famed for its early commerce, arts, wealth, and refinement.

μιμέομαι, f. -ήσομαι, pf. μεμίημαι, Lat. imitor, *to IMITATE.*

μιμήσκω, f. μηήσω (§ 285), *to remind; pf. p. μέμημαι as pres. (§§ 233, 234. β), 3 f. μεμήσομαι, 1 f. μηηθήσομαι, a. ἐμηήθητην, Lat. memini, to REMEM BER, make mention of.*

μισθός, -οῦ, δ, *hire, pay, wages.*

μνά, -άας, contr. μνᾶ, -ᾶς, *a mina, = about § 17.60.*

μόδις, *with difficulty, hardly, scarcely.*

μόλυβδος, -ον, δ, *lead.*

μόνος, -η, -ον, *alone, only.*

μοῦ, μοἱ, μέ, oblique cases of ἔγώ.

μοχλός, -οῦ, δ, *bar.*

μύριοι, -αι, -α, *ten thousand.* Der.

MYRIAD.  
Μυσός, -ον, *Mysus*, a Mysian in the army of the Greeks.

ναός, -ον, contr. νεώς, -ώ (§ 98. β), δ, *temple.*

ναύαρχος, -ον, δ (ναῦς, ἄρχω), *admiral.*

ναῦς, νεώς, ἥ (§ 121. 6), Lat. na vis, *ship.* Naῦs was commonly applied to ships of war, and πλοῖον to other vessels.

νεανίσκος, -ον, δ (νέος), *young man.*

νεκρός, -οῦ, δ, *dead body, corpse.*

νέμω, f. νεμᾶ, pf. νενέμηκα (§ 222. 2), *to distribute, portion out.*

νέος, -α, -ον, *new, young.*

νεῦρον, -ον, *cord.* Der. NERVE.

νεφέλη, -ης (νέφος, *cloud*), *cloud.*

Νεων, -ωνος, *Neon*, an Asinean, lieutenant and successor to Chirisophus.

νεώς, -ώ, see ναός.

Νίκανδρος, -ον, *Nicander*, a Lacedæmonian who slew Dexippus in Thrace.

νικάω (νίκη), f. -ήσω, pf. νενίκηκα, *to conquer, win.*

νίκη, -ης, *victory.*

νομίζω (νόμος), f. -ίσω, pf. νενόμικα, *to think, consider, regard.*

νόμος, -ον, δ (νέμω), *law, custom; tune.*

νόος, νόον, contr. νοῦς, νοῦ, δ, *mind, intellect.*

νότος, -ον, δ, *south wind.*

νυκτερεύω (νύξ), f. -εύσω, *to pass the night.*

νυκτοφύλαξ, -ακος, δ (νύξ, φύλαξ, guard), *a night-sentinel.*

νῦν, Lat. nunc, *now, at the present time.*

νύξ, νυκτός, ἥ, Lat. nox, *NIGHT.*

Ξενίας, -ον, *Xenias*, from Parrhasia in Arcadia, a general in the service of Cyrus, who took offence and deserted.

Ξενίκω (ξένος), f. -ίσω, *to entertain as a guest.*

ξένος, -ον, δ, *stranger, guest, host.*

Ξενοφῶν, -ῶντος, *Xenophon*, an Athenian, distinguished as a general, historian, and philosopher, the principal leader of the Greeks in their retreat, and the author of the *Anabasis*.

ξυλίζομαι (ξύλον), f. -ίσομαι, *to gather wood.*

ξύλον, -ον, δ, *stick of wood, beam; pl. wood, timber.*

ξύν. For ξύν and its compounds, see σύν, &c.

ό, ἡ, τό, *the.* See §§ 147 f, 467 f.

ὄγδοος, -η, -ον (όκτω), *eighth.*

όδε, ἡδε, τόδε (ό, -δε, § 150), *this, the following.* See § 512 f.

όδός, -οῦ, ἥ, *way, road.*

όθεν (ός), *whence, from what source, from whom or which.*

οἶδα, f. εἴσομαι, plup. οἶδειν (¶ 58, §§ 237, 301. 4), *to know.*

οἶκαδε (οἶκος, -δε, to, §§ 124. β. N., 322), *homeward, home.*

οἶκεῖος, -α, -ον (οἶκος), *belonging to a house or family; οἱ οἰκεῖοι, relatives, friends.*

οἶκόω (οἶκος), f. -ήσω, pf. οἴκηκα, *to inhabit, dwell.*

οἶκία, -ας (οἶκος), *house.*  
[οἶκος, -ον, δ, *house.*]

οἶνος, -ον, δ, Lat. vinum, *WINE.*

οἶνοχός, -ον, δ (οἶνος, χέω, to pour), *cupbearer.*

οἴμοι, f. οἴχομαι, a. φήθην, *to think, suppose.* For the nude forms οἴμαι, φημην, see § 222. 3.

οἶος, -α, -ον, *of what nature, what kind of.*

οἶλς, οἶός, δ, ἥ (¶ 14), *sheep.*

οἴσω, fut. of φέρω.

οἴχομαι, f. οἴχησομαι, pf. οἴχημαι (§ 222. 3), *to depart, be gone.*

See § 579. ζ.

όλιγος, -η, -ον, *little; pl. few.* For comparison, see § 160.

όλος, -η, -ον, *whole.*

όμολογέω (όμος, same, λόγος), f. -ήσω, *to agree, confess, acknowledge.*

όμως (όμος), [just the same] nevertheless, notwithstanding.

όνιμη; f. άνηστος (άνηστος), *to benefit, profit.*

όνομα, -ατος, τό, Lat. nomen, *name.*

όνομαστι (όνομα), *by name.*

όνος, -ον, δ, ἥ, *ass.*

όπη or οπη (¶ 63, § 25. β),

which way; where, whither; in what way.  
 ὅπισθεν, from behind, behind.  
 ὅπισω, behind.  
 ὅπλιτεύω (ὅπλιτης), f. -έσω, to serve as a heavy-armed soldier.  
 ὅπλιτης, -ου (ὅπλον), a heavy-armed foot-soldier, heavy-armed man, hoplite.  
 ὅπλιτικός, -ή, -όν (ὅπλιτης), relating to a hoplite; τὸ ὅπλιτικόν [sc. πλῆθος ορ στράτευμα], the infantry.  
 ὅπλον, -ου, tool, implement; pl. ὅπλα, implements of war, arms.  
 ὅπόταν (ὅπότε, ἀν), whenever.  
 ὅπότε (¶ 63), whenever.  
 ὅπου (¶ 63), wherever, where.  
 ὅπως (¶ 63), how; in order that, that.  
 ὅράω, f. ὄψομαι, pf. ἐώρακα, 2 a. εἴδον (§ 301. 4), to see.  
 ὅργιζω (ὅργή, anger), f. -ίσω, to make angry; Mid., to be angry.  
 ὅργινά, -ᾶς, fathom.  
 ὅρθιος, -α, -ον (ὅρθός, straight), [straight up] steep.  
 ὅρθρος, -ου, δ, early dawn, day-break.  
 ὅρθως (ὅρθός, straight, right), rightly.  
 ὅρίζω (ὅρος, boundary), f. -ίσω, to bound, separate as a boundary.  
 ὅρκος, -ου, δ, oath.  
 ὅρμάω (ὅρμη), f. -ήσω, pf. ὥρμηκα, to put in motion, urge on; Mid., to set forth.  
 ὅρμεω (ὅρμος, anchorage), f. -ήσω, to lie at anchor.  
 ὅρμή, -ῆς, impulse.  
 ὅρμιζω (ὅρμος, anchorage), f. -ίσω, to bring to anchor, anchor, trans.; Mid., to come to anchor, anchor, intrans.  
 ὅρνις, -ιθος, δ, ἡ (§ 123. γ), bird, fowl, esp. cock or hen.  
 Ὁρόντης, -ου, Orontes, a Persian nobleman, put to death by Cyrus for treason.  
 ὅρος, -εος, τό, mountain.  
 ὥρχεομαι, f. -ήσομαι, a. ὥρχησάμην, to dance

ὥρχησις, -εως, ἡ (ὥρχεομαι), dancing, dance.  
 ὅς, ἡ, ὅ, who, which, what, that; καὶ ὅς, and he (§ 491. n). See §§ 147 f, 519 f.  
 ὅσος, -η, -ον, as much; pl. as many; τοσοῦτοι ὅσοι, as many as.  
 ὅστις, ἥτις, ὁ τι (ὅς, τις), whoever, whosoever, who, whatever, what. See § 153, 519 f, 535 f.  
 ὅταν (ὅτε, ἀν), whenever.  
 ὅτε (¶ 63), when.  
 ὅτι (originally neut. of ὅστις; compare Lat. quod and our that), that, because.  
 ὅν (before a vowel οὐκ or οὐχ, § 68. 2), not. See μή.  
 ὅν (¶ 23, §§ 142. 2, 507. 6), his, her.  
 οὐδαμῆ (οὐδαμός, no one), in no wise, by no means.  
 οὐδαμοῦ (οὐδαμός), nowhere.  
 οὐδέ (οὐ, δέ), nor, not even.  
 οὐδεῖς (οὐδέ, εἰς), οὐδεμία, οὐδέν (¶ 21), no one, no; οὐδέν, subst., nothing.  
 οὐδέποτε (οὐδέ, πώ), not yet.  
 οὐκ, not; see οὐ.  
 οὐκέτι (οὐκ, ἔτι), no longer.  
 οὐν (contr. from the impers. part οὖν, it being so, from εἰμί) shows that the sentence which it introduces follows from, or is connected with, something preceding, either expressed or understood. It is commonly translated therefore or then, sometimes yet. After the first place (§ 673. a), it comes as early in the sentence as other words will allow.  
 οὐποτε (οὐ, ποτέ), never.  
 οὐπω (οὐ, πώ), not yet; by no means.  
 οὐρανός, -οῦ, ὁ, heaven, the heavens, sky.  
 οὖς, ωτός, τό (§ 104. n.), ear.  
 οὔτε (οὐ, τοί), and not; οὔτε.. οὔτε, neither .. nor.  
 οὗτος, αὕτη, τοῦτο (ὁ, αὐτός), this, pl. these; as pers. pron., he, she

it. See ¶ 24, §§ 150, 502, 512 f.

οὐτοσί, strengthened form of οὗτος, § 150. γ.

οὗτως (οὗτος), commonly οὗτω before a cons. (§ 67. 2), thus, so. οὐχ, not; see οὐ.

ὅφειλω, f. -ήσω, pf. ὥφειληκα, to owe, ought. The 2 a. ὥφελον is used to express wish (§§ 599. n., 567. γ).

ὅφθαλμός, -οῦ, δ (ὅπ-, § 301. 4), eye.

ὅχυρός, -ά, -όν (ἔχω), strong (easily held or defended).

ὅψι, adv., late.

ὅψομαι, fut. of ὥραω.

παιδεία, -ας (παιδεύω), education, discipline, training.

[παιδεύω (παῖς), f. -έσω, to educate.]

παῖς, παιδός, ὁ, ἡ, child; boy, girl; son, daughter.

παίω, f. παίσω, pf. πέπαικα, to strike.

παιωνίζω (παιών, ρχαν), f. -ίσω, to sing the ρχαν.

πάλιν, again, back.

παντάπασι(ν, § 66; πάντα πᾶσι, from πᾶς), all in all, altogether, entirely.

πανταχῆ (πᾶς), everywhere, every way.

πάντη (πᾶς), throughout, everywhere.

παντοδαπός, -ή, -όν (πᾶς), of every kind, various.

πάνν (πᾶς), altogether, at all; very.

παρά, beside: w. gen., from beside, from: w. dat., at the side of, beside, near, with: w. acc., to the side of, to; along side of, along, beside. See εἰς, ἐξ, πρός, and § 651. γ.

παραγγέλλω (παρά, ἀγγέλλω, f. -ελῶ, pf. ἤγγεληκα), to pass the word.

παράδεισος, -ου, δ, park. Der. PARADISE.

παραδίδωμι (παρά, δίδωμι, f. δώσω, pf. δέδωκα, a. ἔδωκα), to give over, deliver up, give out.

παρακαλέω (παρά, καλέα, f. -έσω, pf. κέκληκα), to call to one's self, call in, summon; to call to, exhort, encourage.

παράκειμαι (παρά, κείμαι, f. κείσομαι), to lie beside or before.

παραλαμβάνω (παρά, λαμβάνω, f. λήψιμοι, pf. εἰληφα, 2 a. ἔλαβον), to take or receive from another, succeed to.

παραμελέω (παρά, ἀμελέω, f. -ήσω), to disregard, treat with neglect.

παραπλέω (παρά, πλέω, f. πλεύσομαι, pf. πέπλευκα), to sail by or along side of.

παραρρέω (παρά, ρέω, f. ρνήσομαι, pf. ἐρρύνηκα), to flow by or beside.

παρασάγγης, -ον, parasang, a Persian measure of distance, equal to about 3½ miles.

παρατίθημι (παρά, τίθημι, f. θήσω, pf. τέθεικα, a. ἔθηκα), to place beside; Mid., to place by one's own side.

πάρειμι, (παρά, εἰμί, f. ἔσομαι), to be by or present; hence to come to the aid of.

παρέρχομαι (παρά, ἔρχομαι, f. ἐλευσομαι, pf. ἐλήνυθα, 2 a. ἔλθον), to go by, pass by or through, pass.

παρέχω (παρά, ἔχω, f. ἔξω and σχήσω, pf. ἔσχηκα, 2 a. ἔσχον), to offer to, put in the hands of.

πάροδος, -ον, ἡ (παρά, ὁδός), a way by, passage, pass.

Παρύσατις, -ιδος, Parysatis, half-sister and wife of Darius Nothus, and mother of Artaxerxes Mnemon and Cyrus.

πᾶς, πᾶσα, πᾶν (¶ 19), all, the whole, every.

Πασίων, -ωνος, Pasion, a Megarian general in the service of Cyrus, who took offence and deserted.

πάσχω, f. πείσομαι, pf. πέπονθα, 2 a. ἔπαθον (§ 281. ε), to suffer.

πατήρ, πατρός (§ 106. 2), Lat. father, FATHER.

πατρίς, -ιδος, ἡ (πατήρ), father-land, native land or city, one's country.

παύω, f. παύσω, pf. πέπαυκα, to make to cease, stop, trans.; Mid., to cease, rest from, stop, intrans.  
 Παφλαγών, -ονος; δ, a Paphlagonian, one of a tribe dwelling upon the northern coast of Asia Minor.  
 πεδίον, -ου (πέδον, ground), plain.  
 πείθω, f. πείσω, pf. πέπεικα, a. ἐπεισα, to persuade; 2 pf. πέποιθα, to trust; Pass. and Mid., to be persuaded, believe, listen to, obey, comply. See ¶ 39.  
 πειράω, f. -άσω, oftener πειράμαι, f. -άσομαι, to try, attempt, endeavour, strive.  
 Πεισίδης, -ου, or Πισίδης, -ου, a Pisidian. The Pisidians were a race of wild, tameless robbers, dwelling upon Mount Taurus.  
 Πελοπόννησος, -ου, ἡ (Πελοπος νῆσος, the island of Pelops), the peninsula forming the southern part of Greece, now the Morea.  
 πελταστής, -οῦ (πέλτη), targeteer.  
 πέλτη, -ῆς, target.  
 πέμπτος, -η, -ον (πέντε), fifth.  
 πέμπω, f. -ψω, pf. πέπομφα (§ 236. a), to send.  
 πέντε, indecl., five.  
 πεντεκαίδεκα (πέντε καὶ δέκα), fifteen.  
 πεντήκοντα (πέντε), indecl., fifty.  
 πέρδιξ, -ῖκος, δ, ἡ, partridge.  
 περί, around, about: w. gen., about, concerning, in respect to, for: w. acc., around, about, towards.  
 περιγίγνομαι (περί, γίγνομαι, f. γεγήνομαι, pf. γεγένημαι and γέγονα, 2 a. ἐγένομη), to be superior, prevail over.  
 περιέχω (περί, ἔχω, f. ἔξω and σχήσω, pf. ἔσχηκα, 2 a. ἔσχον), to encompass, protect.  
 περιστημι (περί, ὕστημι, f. στήσω, pf. ἔστηκα), to station around; in the intrans. forms, to stand around or about.  
 περικυκλώ (περί, κυκλώ, f. -ώσω), to make a circle around; Mid., to gather in a circle around.

περιμένω (περί, μένω, f. μενῶ, pf. μεμένηκα), to stay about, stay wait for.  
 Πέρινθος, -ου, ἡ, a city of Thrace upon the Propontis.  
 περίοδος, -ου, ἡ (περί, ὁδός), way round, circuit. Der. PERIOD.  
 περιόρέω (περί, ρέω, f. ρύσσομαι, pf. ἐρρύνηκα), to flow around, to surround (of a stream).  
 περισταρόω (περί, σταυρόω, to palisade, f. -ώσω), to palisade around.  
 περιστερά, -ᾶς, dove, pigeon.  
 περιφέρω (περί, φέρω, f. οἴσω, pf. ἐνήνοχα, 1 a. ἡνεγκα, 2 a. ἡνεγκον), to carry round. Der. PERIPHERY.  
 Πέρσης, -ου, a Persian.  
 Περσικός, -ή, -όν (Πέρσης), Persian.  
 πέτομαι, f. πετήσομαι, commonly πτήσομαι, pf. πεπτήγμαι (§ 287), to fly, as a bird.  
 πέτρα, -ας, rock, mass of rock, large stone.  
 πηγή, -ῆς, a spring.  
 πηγνῦσι, f. πήξω (§ 294), to make fast or solid, stiffen, freeze, trans.; 2 pf. πέπηγα, as intrans. pres., to be stiff or frozen; Mid., to become solid, freeze, intrans.  
 πίνω, f. πίομαι, pf. πέπωκα, 2 a. ἐπιον (§ 278), to drink.  
 πιπράσκω, pf. πέπρακα (§ 285), to sell.  
 πίπτω, f. πεσοῦμαι, pf. πέπτωκα, 2 a. ἐπεσον (§ 286), to fall.  
 πιστεύω (πιστις, faith, from πείθω), f. -ένσω, to put faith in, confide in, trust.  
 πιστός, -ή, -όν (πείθω), faithful; τὰ πιστά, pledges.  
 πιστότης, -ητος, ἡ (πιστός), faithfulness, fidelity.  
 πλέθρον, ον, a hundred feet, a measure of length.  
 πλείων or πλέων, more, and πλειστος, most, comp. and sup. of πολύς.  
 πλευρά, -ᾶς, rib, side. Der. PLEURISY.

πλέω, f. πλεύσω, commonly πλεύσομαι or πλευσοῦμαι, pf. πέπλευκα (§ 220), to sail.  
 [πλέως, Ion. πλέος (§ 135), full.]  
 πληγή, -ῆς (πλήττω), a blow.  
 πλήθος, -εος, τό (πλήθω), fulness, multitude; amount or length of time.  
 πλήθω, pf. poet. πέπληθα (πλέως), to be full.  
 πλήν, except, but.  
 πληρης, -ες (πλέως), full.  
 πλήσιον (πέλας, near), adv., near; comp. (§ 161. 2) πλησιαίτερος, nearer, sup. πλησιαίτατος, nearest, next.  
 πλήττω, f. πλήξω, 2 pf. πέπληγα (§ 274), to strike, wound.  
 πλοῖον, -ου (πλέω), vessel (for sailing), transport-vessel, ship, boat. See νῦς.  
 πλόος, -όν, contr. πλοῦς, -οῦ, ὁ (πλέω), sailing, voyage.  
 πνεῦμα, -ατος, τό (πνέω), breeze, wind. Der. PNEUMATICS.  
 πνέω, f. πνεύσω, commonly πνεύσομαι or πνευσοῦμαι, pf. πέπνευκα (§ 220), to breathe, blow.  
 ποιέω, f. -ήσω, pf. πεποίκα, to make, do; εὖ ποιέν, to do good to, treat well; Mid., to make to one's self, esteem, regard. See πράττω.  
 ποιητός, -α, -ον (ποιέω), to be done.  
 ποῖος, -α, -ον (¶ 63), of what nature? of what kind?  
 πολεμέω (πολεμος), f. -ήσω, to make war.  
 πολέμος, -α, -ον (πολεμος), hostile, of the enemy; πολέμιος, subst., enemy; οἱ πολέμοι, the enemy.  
 πολέμος, -ον, δ, war.  
 πολιορκέω (πόλις, ἔρκος, inclosure), f. -ήσω, to besiege.  
 πόλις, -εως, ἡ, city.  
 πολίτης, -ον (πόλις), citizen. Der. POLITICS.  
 πολλάκις (πολύς), many times, often.  
 πολλαπλάσιος, -α, -ον (πολύς, πλάσιος, § 138. 5), many times as much or many.  
 πολύνικος, -ου, Polynicus, a Lace-

dæmonian envoy, sent to the army by Thibron.

πολύς, πολλή, πολύ (§ 135), much, pl. many; of time, long; πολύ, as adv., much, very.

Πολύστρατος, -ον, Polystratus, father of Lycius the Athenian.

πονέω (πόνος), f. -ήσω, pf. πεπόνικα, to toil, labor.

πονηρός, -ά, -όν (πόνος), pernicious, mischievous, wicked, bad.

πόνος, -ον, δ (πένομαι, to work for a living, be poor), toil, labor.

Πόντος, -ου, δ, a name given both to the Euxine or Black Sea (πόντος εὔξεινος, hospitable sea), and also to its southern coast (afterwards specially applied to the eastern part of this coast)  
 πορεία, -ας (πορεύω), journey, march.

πορευτέος, -α, -ον (πορεύω), to be travelled.

πορεύω (πόρος, passage, way), f. -ένσω, to transport; Mid., πορεύομαι, f. -ένσομαι, pf. πεπόρευμαι, a. ἐπορεύθην, to travel, journey, march, proceed upon a march or journey.

πορίζω, f. -ίσω, pf. πεπόρικα, to furnish.

πορφύρεος, -εα, -εον, contr. πορφυροῦς, -ά, -ον (πορφύρα, the purple fish), purple.

πόσος, -η, -ον (¶ 63), how much? pl. how many?

ποταμός, -ον, δ, river.  
 [ποτέ (¶ 63), at some or any time, once, ever.]

πότερος, -α, -ον (¶ 63, § 316. 2), which or whether of the two?  
 πότερον or πότερα, as adv., whether.

πού (¶ 63, § 732), somewhere.

πούς, ποδός, δ, Lat. pes, foot.

πρᾶγμα, -ατος, τό (πράττω), thing done, affair, circumstance; πράγματα, business, trouble.

πρανίς, -ές, sleep.

πράος, πραεῖα, πράον (§ 135), gentle, tame.

πράττω, f. -ξω, pf. πέπραχα (¶ 38),

*to manage, act, do.* Πράττω *ex-* presses rather the *management of business or performance of an action*; and ποιέω, the *production of an effect*.

πρεσβεία, -ας (*πρεσβεύω, to go as an ambassador*), *embassy*.

πρέσβυς, -εως, δ, old; subst., *an elder, an ambassador* (the plur. only, in the sense of *ambassadors*, was in common use, § 136. a). Comp. πρεσβύτερος, *older, elder, sup. πρεσβύτατος, oldest, eldest*. Der. PRESBYTER. πρίασθαι, 2 a. inf. of ὀνέομαι, *to buy*.

πρίν, adv., *before, before that*. See 657. n.

πρό, prep., *before, in front of*.

πρόβατα, -ων, -οις, τά (*προβάινω, to go forth*), *animals that go forth to pasture, chiefly used of small cattle, esp. sheep*.

προηγέομαι (*πρό, ἡγέομαι, f. -ήσομαι, pf. ἡγημαι*), *to lead forward*. πρόθυμος, -ον (*πρό, θυμός, spirit*), *eager, zealous*.

προϊδέσθαι, 2 a. m. inf. of προ-οράω.

προῖημι (*πρό, ἵημι, f. ἡσω, pf. είκα, a. ἥκα*), *to send forth; Mid., to send from one's self, give up, betray*.

προϊστημι (*πρό, ἵστημι, f. στήσω, pf. ἵστηκα*), *to place before; in the intrans. forms, to stand at the head of, preside or rule over*.

Πρόξενος, -ου, *Proxenus*, a Boeotian, a friend of Xenophon, and one of the Greek generals slain through the treachery of Tissaphernes.

προοράω (*πρό, δράω, f. δῆφομαι, pf. ἐώρακα, 2 a. εἶδον*), *to see beforehand, to see one while yet approaching*.

πρός (*πρό, § 648, γ; relating to front, as παρά to side, and ἐξ, ἐν, and εἰς to interior*), w. gen., [from the front of, from before] *from, before; by: w. dat., [at the front of] before, near, upon; in*

*addition to: w. acc., [to the front of] to, towards; against upon; at; with reference to, in view of.* See εἰς and § 651. γ προσβάλλω (*πρός, βάλλω, f. βαλῶ, pf. βέβληκα, 2 a. ἔβαλον*), *to throw against, make an attack upon*.

προσελάνω (*πρός, ἐλάνω, f. ἐλάσω, pf. ἐλήλακα*), *to ride to, ride up*.

προσέρχομαι (*πρός, ἔρχομαι, f. ἐλεύσομαι, pf. ἐλήλυθα, 2 a. ἥλθον*), *to come or go to, approach, come up*.

πρόσθεν (*πρός*), *before, previously; πρόσθεν ἦ, sooner than*.

προσίημ (*πρός, ἵημι, f. ἡσω, pf. είκα, a. ἥκα*), *to send to; Mid., to [admit to one's presence] approve, allow*.

προσκυνέω (*πρός, κυνέω, to kiss*), f. -ήσω, *to kiss the hand to, do homage to, worship*.

προσπερονάω (*πρός, περονάω, to pin, f. -ήσω*), *to pin or skewer to or upon*.

προσπίπτω (*πρός, πίπτω, f. πεσοῦμαι, pf. πέπτωκα, 2 a. ἔπεσον*), *to rush to*.

προστρέχω (*πρός, τρέχω, f. δραμοῦμαι, pf. δεδράμηκα, 2 a. ἔδραμον*), *to run to, run up*.

πρόσχωρος, -ον (*πρός, χώρα*), *neighbouring*.

πρότερος, -α, -ον (*πρό, § 161. 2*), *former, sooner*.

προτρέχω (*πρό, τρέχω, f. δραμοῦμαι, pf. δεδράμηκα, 2 a. ἔδραμον*), *to run forward or forth*.

πρόφασις, -εως, ἡ (*πρό, φημί*), *pre-text*.

πρώτος, -η, -ον (*πρό, § 161. 2*), *first; πρώτον, as adv., in the first place, first*.

πτύρνυμαι, 2 a. *ἔπταρον* (§ 295), *to sneeze*.

Πυθαγόρας, -ου, *Pythagoras*, a Lacedæmonian admiral.

πυκνός, -ή, -όν, *close, thick; πυκνά, as adv., often*.

πύλη, -ης, *gate; usually in the*

plur., even when a single entrance is spoken of.

πυνθάνομαι, f. πεύσομαι, pf. πέ- πυσμαί, 2 a. ἐπυθόμην (§ 290), *to inquire, learn by inquiry*.

πῦρ, πυρός, τό, *FIRE*; pl. (Dec. II., § 124. β) πυρά, *watch-fires*.

πυρέττω (*πυρετός, fever, from πῦρ*), f. -έξω, *to be in a fever*.

πυρός, -οῦ, δ, *wheat; usually in the plur.*

πώ (¶ 63, § 732), *in any way, yet; οὐ . . . πώ, not yet*.

πῶλος, -ον, δ, ἥ, *colt*.

πῶποτε (*πώ, ποτέ*), *at any time, ever; stronger than ποτέ*.

πῶς (¶ 63), *how?*

πάς (¶ 63, § 732), *in any way, somehow; perchance*.

όέω, f. ὥνησομαι, pf. ἔρρύνηκα (§ 264), *to flow, run, of a stream*.

ῥίπτεω and ῥίπτω, f. ῥίψω, pf. ἔρριψα (§ 288), *to throw, hurl, throw off*.

ῥύθμος, -οῦ, δ, *regular movement or time, RHYTHM*.

σαλπιγκής, -οῦ (*σάλπιγξ*), *trumpeter*.

σάλπιγξ, -ιγγος, ἥ, *trumpet*.

Σάρδεις, -εων, αἱ, *Sardis*, capital of Lydia, and chief city of the dominions of Cyrus.

σατράπης, -ον, *satrap*, a Persian viceroy or governor of a province.

Σάτυρος, -ον, δ, *a Satyr*, a fabulous being, half man and half goat.

Σελίνος, -οῦντος, δ, *Selinus*, the name of a river flowing by Ephesus, and of another flowing through the grounds of Xenophon at Scillus.

Σεύθης, -ον, *Seuthes*, a Thracian prince, assisted by the Greek army to recover his hereditary dominions.

σημαίνω, f. -αν (σῆμα, sign), *to give a sign or signal, signify*.

σημείον, -ον (σῆμα), *signal, mark*.

σησαμον, -ον, *sesame, a seed used in the East for food*.

σιγή, -ῆς, *silence*.

Σιλᾶνός, -οῦ, *Silanus*, an Ambracian soothsayer who deserted the army.

Σινώπεύς, -έως, δ (*Σινώπη, Sinope* an important city upon the coast of Paphlagonia, founded by a colony from Miletus), *a Sinopi an*.

Σιτάλκας, -ον, *the Sitalcas*, a martial song named from a king of Thrace.

σῖτος, -ον, δ, pl. τὰ σῖτα (§ 125. a), *corn, grain, bread*.

σκέλος, -εος, τό, *leg*.

σκέπτεος, -α, -ον (*σκέπτομαι, to consider*), *to be considered*.

σκηνάω and σκηνέω, f. -ήσω (*σκηνή*), *to encamp, be encamped*.

σκηνή, -ῆς, *tent*. Der. SCENE.

σκότος, -ον, δ, and σκότος, -εος, τό (§ 125. γ), *darkness*.

Σκύθης, -ον, *a Scythian*; Σκύθαι τόξόται, *Scythian archers*, so called from their being armed in Scythian fashion.

Σκυθῖνός, -οῦ, δ, *a Scythian, or one of the Scythini*, a tribe in Armenia.

σκύλεω (*σκῦλα, spoils*), f. -εύσω, *to strip off the arms of a slain enemy*.

Σμίκρης, -ητος, *Smicres*, an Arca- dian commander, slain near Calpe by the Thracians.

σπαίζω (*σπάνις, lack*), f. -ίσω, *to lack, want, be in want of*.

σπείρω, f. σπερῶ (§ 268), *to sow, scatter*.

σπένδω, f. σπείσω (§ 222), *to make a libation; Mid., to make a treaty, peace, or truce. See σπονδή*.

σπεύδω, f. σπεύσω, *to hasten*.

σπονδή, -ῆς (*σπένδω*), *libation; pl. σπονδαί, truce, treaty, peace, because made with libations*.

σπονδαιολογέομαι (*σπονδαῖος, earnest, λόγος*), f. -ήσομαι, *to engage in earnest conversation, converse seriously*.

στάδιον, -ον, pl. τὰ στάδια and οἱ στάδιοι, *Lat. stadium, furlong*.

σταθμός, -οῦ, δ (*στάθμη*), *station*:

*day's march or journey, as the distance travelled from station to station.*  
**σταυρός**, -οῦ, ὁ, *stake, pale.*  
**στέλλω**, f. *στελῶ*, pf. *ἔσταλκα* (§ 277. a), *to equip, array, send.*  
**στενός**, -ή, -όν, *narrow.*  
**στέφανος**, -οῦ, ὁ (*στέφω*, *to encircle, crown*), *a crown.*  
**στήλη**, -ης, *pillar.*  
**στλεγγίς**, -ίδος, ἡ, *flesh-comb, scraper.*  
**στόλος**, -ου, ὁ (*στέλλω*), *a setting forth upon a journey or march, expedition, journey.*  
**στόμα**, -ατος, τό, *mouth.*  
**στράτευμα**, -ατος, τό (*στρατεύω*), *armed force, division of an army, army.*  
**στρατεύω** (*στρατός*), f. -ένσω and **στρατεύομαι**, f. -ένσομαι, *to make an expedition, make war, march, serve in arms.*  
**στρατηγέω** (*στρατηγός*), f. -ήσω, *to command as general.*  
**στρατηγός**, -οῦ, ὁ (*στρατός*, ἄργο), *leader of an army, general.*  
**στρατιά**, -ᾶς (*στρατός*), *army.*  
**στρατιώτης**, -ου (*στρατιά*), *soldier.*  
**Στρατοκλῆς**, -έος (*contr. from Στρατοκλέης*, -έος, § 115. β), *Stratocles, a commander of light-armed Cretans.*  
**στρατοπεδεύω** (*στρατόπεδον*), f. -ένσω, *and oftener στρατοπεδεύομαι, f. -ένσομαι, to encamp, be encamped.*  
**στρατόπεδον**, -ου (*στρατός*, πέδον, *ground*), *camp.*  
[*στρατός*, -οῦ, ὁ, *host, army.*]  
**στρουθός**, -οῦ, ὁ, ἡ, *ostrich (fully ὁ μέγας στρουθός, the great struthus, in distinction from smaller birds, esp. the sparrow, called by the same name).*

**Στυμφάλιος**, -ον (*Στύμφαλος, Stymphalus*, a town in the north-eastern part of Arcadia), *a Stymphalian.*

**σύ**, *σοῦ* (¶ 23), *Lat. tu, thou, you.*  
**συγγίγνομαι** (*σύν, γίγνομαι*, f. γένησομαι, pf. γεγένημαι and γέ-

*γονα*, 2 a. ἐγενόμην), *to have an interview with, hold intercourse with.*  
**συγκαλέω** (*σύν, καλέω*, f. -έσω, pf. *κέκληκα*), *to call together.*  
**συγκλείω** (*σύν, κλείω*, f. -σω), *to shut together, close.*  
**Συνέννεσις**, -ιος, *Syennesis, king of Cilicia.*  
**συλλαμβάνω** (*σύν, λαμβάνω*, f. λήφομαι, pf. *εἰληφα*, 2 a. *ἔλαβον*), *to seize, apprehend, arrest.*  
**συλλέγω** (*σύν, λέγω*, *to gather*), f. *συλλέξω*, pf. *συνεῖλοχα*, *to collect, trans.; Mid. (2 a. p. συνελέγην), to collect, assemble, intrans.*  
**συμβοίω** (*σύν, βοάω*, f. *βοήσομαι*), *to cry out together; συμβοϊγάλληλοντος, to shout to each other.*  
**συμβουλεύω** (*σύν, βουλεύω*, f. -ένσω, pf. *βεβούλευκα*), *to advise, counsel; Mid., to consult together.*  
**συμβούλος**, -ου, ὁ (*σύν, βουλή*), *adviser, counsellor.*  
**συμμαχία**, -ας (*σύμμαχος*), *alliance.*  
**συμμαχος**, -ου, ὁ, ἡ (*σύν, μάχομαι*), *ally.*  
**συμμύγνυμι** (*σύν, μύγνυμι*, *to mingle with.*  
**σύμπας**, -πάτα, -παν, g. -παντος, -πάσης (*σύν, πᾶς*), *all together, the whole.*  
**συμπέμπω** (*σύν, πέμπω*, f. -ψω, pf. *πέπομφα*), *to send with.*  
**συμπολεμέω** (*σύν, πολεμέω*, f. -ήσω), *to make war together with, assist in war.*  
**συμπορεύομαι** (*σύν, πορεύομαι*, f. -ένσομαι), *to journey or march with or in company.*  
**σύν**, old form *ξύν* (§ 70. v.), *Lat. cum, with, together with.*  
**συνάγω** (*σύν, ἄγω*, f. -άξω, pf. *ἡχα*, 2 a. *ἥγαγον*), *to bring together, collect.*  
**συνάπτω** (*σύν, ἀπτω*, *to fasten to, f. ἄψω*), *to join.*  
**σύνδεπτος**, -ου, ὁ (*σύν, δεῖπτον*), *a companion at table.*  
**συνέρχομαι** (*σύν, ἔρχομαι*, f. *ἔλεύ-*

*σομαι*, pf. *ἔληλυθα*, 2 a. *ἥλθον*), *to come together, assemble.*  
**συνήδομαι** (*σύν, ἥδομαι*, f. *ἥσθησομαι*), *to rejoice with, congratulate.*  
**σύνθημα**, -ατος, τό (*συντίθημι*), *watch-word, pass-word.*  
**συνίστημι** (*σύν, ἴστημι*, f. *στήσω*, pf. *ἔστηκα*), *to [bring together as friends] present or introduce to; in the intrans. forms, to stand together, collect.*  
**σύνοιδα** (*σύν, οίδα*, f. *εἴσομαι*), *to [know with] be conscious.*  
**συντίθημι** (*σύν, τίθημι*, f. *θήσω*, pf. *τέθεικα*, a. *ἔθηκα*), *to put together; Mid., to make an agreement with.*  
**σύντομος**, -ον (*σύν, τέμνω*), *concise, short.*  
**συντρίβω** (*σύν, τρίβω*, *to rub, bruise*, f. *τρίψω*, pf. *τέτριφα*), *to crush.*  
**Συρακόσιος**, -ου, ὁ (*Συράκουσαι* or *Συράκουσαι*, *Syracuse, a celebrated city upon the eastern coast of Sicily, a Syracusan.*  
**Συρία**, -ας (*Σύρος*), *Syria, a country of western Asia, north of Arabia.*  
**Σύρος**, -ου, ὁ, *a Syrian.*  
**σύνς**, συός, ὁ, ἡ, *Lat. sus, hog, swine.*  
**συχνός**, -ή, -όν, *thick, many.*  
**σφάττω**, f. *σφάξω* (§ 274. δ), *to slay, slaughter.*  
**σφενδόνη**, ης, *sling.*  
**σφενδονήτης**, -ον (*σφενδόνη*), *slinger.*  
**σφίσι**, dat. pl. of *οὐ*.  
**σφόδρα** (*σφοδρός*, *vehement*), *exceedingly, greatly.*  
**σχεδόν**, *nearly, almost.*  
**σχίζω**, f. *σχίσω*, *to split.*  
**σχολάζω** (*σχολή*), f. -άσω, *to be at leisure.*  
**σχολή**, -ῆς, *leisure.*  
**σώζω**, f. *σώσω*, pf. *σέσωκα*, *to save, preserve, bring safe; Pass. and Mid., to be saved, arrive safe.*  
**Σωκράτης**, -εος (¶ 14), *Socrates.* — 1. *an Athenian philosopher, eminent for wisdom and*

*virtue, teacher of Xenophon Plato, &c. ; — 2. an Achæan, one of the Greek generals slain through the treachery of Tissaphernes.*

*σώος* (§ 135), *safe.*  
**σωητρία**, -ας (*σώξω*), *safety, preservation, deliverance.*

*σωφρονέω* (*σώφρων*, *of sound mind*), f. -ήσω, *to be of sound mind, to be wise.*

*τάλαντον*, -ον, *talent; as a weight, = almost 57 lb. ; as a sum of silver money, = about \$ 1056.60.*  
**Ταμώς**, -ώ, *Tamos, an Egyptian, commander of the fleet of Cyrus.*

**ταξίαρχος**, -ου, ὁ (*τάξις, ἄρχω*), *the commander of a τάξις, a taxarch.*

**τάξις**, -εως, ἡ (*τάττω*), *order, battle-array; division of an army, cohort.*

**Τάοχος**, -ον, ὁ, *a Taochian, or one of the Taochi, an independent tribe upon the frontiers of Armenia.*

**ταράττω**, f. -άξω, *to disturb.*  
**Ταρσοί**, ἀν, οἱ, or **Ταρσός**, -οῦ, ἡ, *Tarsus, chief city of Cilicia.*

**τάττω**, f. *τάξω*, pf. *τέταχα* (§ 274) *to arrange, station in order.*

**ταύτα**, for *τὰ αὐτά* (§ 39); *ταῦτα*, neut. pl. of *οὗτος*.

**τάφος**, -ου, ὁ (*θάπτω*), *grave, tomb.*  
**τάφρος**, -ον, ἡ, *trench, ditch.*

**ταχέως** (*ταχύς*), *swiftly, rapidly.*

**τάχος**, -εος, τό (*ταχύς*), *swiftness, speed.*

**ταχύς**, -εῖα, -ύ, *swift, quick; ταχύ, as adv., quickly, suddenly, soon.*

**τέ**, *both, and.* It is commonly placed immediately after the word which it should precede in translation. See §§ 673. a, 732.

**τεῖχος**, -εος, τό, *wall.*

**τελευταῖος**, -α, -ον (*τελευτή*), *last.*

**τελευτάω** (*τελευτή*), -ήσω, *to complete, finish; to die.*

**τελευτή**, -ῆς (*τέλος*), *completion, end, esp. of life.*

τέλος, -eos, τό, end, result; acc. as adv. (§ 440), at last, finally.  
 τέμνω, f. τεμώ, pf. τέμηκα, 2 a. ἔτεμον and ἔταμον (§ 277. β), to cut.  
 τέταρτος, -η, -ον (τέτταρες), fourth.  
 τετρακισχίλιοι, -αι, -α (τετράκις, four times, χίλιοι), four thousand.  
 τετρακόσιοι, -αι, -α (τέτταρες, ἑκατόν), four hundred.  
 τετραπλόος, -όη, -όν, contr. τετραπλοῦς, -ή, -όν (τέτταρες, πλοος, § 138. 4), fourfold, quadruple.  
 τέτταρες, -ρα (¶ 21), four.  
 τεχνικῶς (τέχνη, art), artfully.  
 τῆμερον (ἡμέρα), adv., to-day.  
 τίθημι, f. θίσω, pf. τέθεικα, a. έθηκα (¶ 50), to put, set, place;  
 τίθεσθαι τὰ ὅπλα, to stand in arms, stand to one's arms.  
 τιμάω (τιμή), f. -ήσω, pf. τετίμηκα (¶ 45), to honor.  
 τιμή, -ής (τίω, to pay honor), honor.  
 Τιρίβαζος, -ου, Tiribazus, satrap of Armenia.  
 τίς, τὶ, g. τινός, some, some one, any one, any, a, a certain. See ¶ 24, §§ 152, 517 f, 732.  
 τίς, τί, g. τίνος, who? which? what? See ¶ 24, §§ 152, 535 f, 729. Exc.  
 Τισσαφέρης, -eos (see Notes on Less. XV. 3), Tissaphernes, satrap of Caria, noted for his wily, intriguing, and treacherous character.  
 τιτρώσκω, f. τρώσω (§ 285), to wound.  
 τοί (§ 732), surely, certainly.  
 τοιγαροῦν (τοί, γάρ, σύν), therefore, accordingly.  
 τοίνυν (τοί, νῦν), therefore.  
 τοιοῦτος, τοιαύτη, τοιοῦτο οτ -ον (§ 97. n., 150), such.  
 τοξεύω (τόξον, bow), f. -έσω, to shoot with a bow.  
 τοξότης, -ον (τόξον), Bowman, archer.  
 τόπος, -ον, δ, a spot, place.  
 τοσοῦτος, τοσαύτη, τοσοῦτο οτ -ον

(§ 97. n., 150), so much, pl. so many.  
 τότε (¶ 63), at that time, then.  
 τράπεζα, -ης, table.  
 τραῦμα, -ατος, τό, wound.  
 τρεῖς, τρία (¶ 21), Lat. tres, THREE.  
 τρέπω, f. τρέψω, pf. τέτροφα and τέτραφα (§ 259. a), to turn, trans.; Mid. (2 a. ἐτραπόμην), to turn one's self, turn, intrans.  
 τρέψω, f. θρέψω, pf. τέτροφα (§ 263. 5), to nourish, support.  
 τρέχω, f. θρέξομαι, commonly δραμοῦμαι, pf. δεδράμηκα, 2 a. ἐδράμον (§ 301. 5), to run.  
 τριάκοντα (τρεῖς), indecl., thirty.  
 τρίπηρς, -ες (τρίς, ἀρ-, to fit, § 285), triply-furnished; ή τρίπηρς [sc. ναῦς], trireme, a war-galley with three banks of oars.  
 τρίποντος, -ποντον, g. -ποδος (τρίς, ποντον), three-footed; δ τρίποντος, tripod, a three-footed table or vase.  
 [τρίς (τρεῖς), THRICE].  
 τρισμύριοι, -αι, -α (τρίς, μύριοι), thirty thousand.  
 τρισχίλιοι, -αι, -α (τρίς, χίλιοι), three thousand.  
 τρίτος, -η, -ον (τρεῖς), third.  
 τριχοίνικος, -ον (τρίς, χοῖνιξ, a measure holding about a quart), containing three chænices, three-quart.  
 τρόπαιον, -ον (τροπή), TROPHY.  
 τροπή, -ῆς (τρέπω), rout or defeat of an army.  
 τρόπος, -ον, δ (τρέπω), turn, manner. Der. TROPIC.  
 τρυπάω, f. -ήσω (τρύπα, hole), to bore.  
 τυγχάνω, f. τεύχομαι, pf. τετύχηκα, 2 a. ἔτυχον (§ 290), to happen; happen upon, meet with; obtain, attain.  
 ύδωρ, ύδατος, τό (§ 103. n.), water. Der. HYDRANT.  
 νιός, -ον (¶ 16), son.  
 ύμεις, you, pl. of σύν.  
 ύμέτερος, -α, -ον (ύμεις), your.  
 ὑπάγω (ὑπό, ἄγω, f. ἄξω, pf. ἤχα,

2 a. ἥγανον), and ὑπάγομαι, to lead on insidiously.  
 ὑπαίθριος, -ον (ὑπό, αἴθρια, open air), under or in the open air.  
 ὑπάρχω (ὑπό, ἄρχω, f. -ξω), to begin; be; [lead on under another] second, favor.  
 ὑπέρ, Lat. super, over: w. gen., over in place, above, beyond; over to protect, in behalf of, for the sake of, on account of: w. acc., over (going over or beyond), above in quantity.  
 ὑπερβολή, -ῆς (ὑπέρ, βάλλω), mountain-pass.  
 ὑπηρέτης, -ον (ὑπό, ἐρέτης, rower), servant, assistant.  
 ὑπισχνέομαι (ὑπό, ἔχω), f. ὑποσχήσομαι, pf. ὑπέσχημαι (§ 292), to promise.  
 ὑπό, Lat. sub, under: w. gen., from under or beneath; [from beneath the agency of] by: w. dat., under (being under): w. acc., under (going under).  
 ὑποδεής, -ές (ὑπό, δέω), deficient; comp. ὑποδεέστερος, inferior.  
 ὑπολαμβάνω (ὑπό, λαμβάνω, f. λήψημαι), pf. εἰληφα, 2 a. ἔλαβον), to receive or take under one's protection.  
 ὑπομένω (ὑπό, μένω, f. μενώ, pf. μεμένηκα), to wait for, hall.  
 ὑποπέμπω (ὑπό, πέμπω, f. -ψω, pf. πέπομφα), to send insidiously.  
 ὑποπτεύω (ὑπό, ὄπ-, to look, § 301. 4), f. -ένσω, to suspect, apprehend.  
 ὑποφάίνω (ὑπό, φαίνω, f. φανώ, pf. πέφαγκα), to show a little, begin to appear, dawn.  
 ὑποχος, -ον (ὑπό, ἔχω), held under, subject.  
 ὑποψία, -ας (ὑπό, ὄπ-, to look, § 301. 4), suspicion.  
 ὕστερας, -α, -ον (ὕστερος), following or next in time.  
 ὕστερος, -α, -ον (ὑπό, § 161. 2), later; ὕστερον, as adv., later, after.  
 ὕψηλός, -ή, -όν (ύψος, height), high.

φαγεῖν, 2 a. inf. of ἔσθιω, to eat.  
 φαίνω, f. φανώ, pf. πέφαγκα (¶ 42, § 267. 2), to show; 2 pf. πέφηνα and Mid. (with 2 a. p. ἐφάνην), to appear, show one's self.  
 φάλαγξ, -αγγος, ή, line of battle, phalanx.

Φαλίνος, -ον, Phalinus, a Greek from Zacynthus, in the service of Tissaphernes.

φανερός, -ά, -όν (φαίνω), apparent, evident, manifest, open.

φάρμακον, -ον, drug, medicine. Der. PHARMACY.

Φαρνάβαζος, -ον, Pharnabazus, satrap of Lesser Phrygia.

Φάσις, -ιος, δ, the Phasis, a river of Colchis.

φάσκω (strengthened form of φημί § 301. 7), f. φήσω, to affirm, assert, say.

φέρω, f. οἴσω, pf. ἐνήνοχα, 1 a. ἦνεγκα, 2 a. ἦνεγκον (§ 301. 6), Lat. fero, to BEAR, bring, carry; bring forth, produce; [carry off] receive.

φεύγω, f. φεύξομαι, 2 pf. πέφενγα, 2 a. ἔφυγον (§ 270. 9), to flee, fly from an enemy.

φημί, f. φήσω and ἔρω, pf. εἰρηκα, 2 a. εἶπον (§ 301. 7), to say, say yes; οὐ φημι, to say no.

φθάνω, f. φθάσω, commonly φθήσομαι, pf. ἔφθακα, to anticipate.

φθέγγομαι, f. φθέγξομαι, pf. ἔφθεγμαι, to utter a sound; of an eagle, to scream.

φθονέω (φθόνος, envy), f. -ήσω, to envy.

φιλέω (φίλος), f. -ήσω, pf. πεφίληκα, to love.

φιλία, -ας (φίλος), friendship.

φιλίος, -α, -ον (φίλος), friendly.

φιλιππος, -ον (φιλέω, ἵππος), fond of horses.

φίλος, -η, -ον, dear, friendly; δ φίλος, subst., friend. For comparison, see § 156. γ.

Φλιάσιος, -ον, δ (Φλιούς, Phlius, a city of the Peloponnesus, northwest of Argos), a Phliasian.

φλυαρία, -ας (φλυάρός, *prating*), *idle talk, nonsense.*  
 φοβερός, -ά, -όν (φόβος), *frightful, fearful, terrible.*  
 φοβέω (φόβος), f. -ήσω, *to make to fear, frighten, terrify;* Pass. and Mid., φοβέομαι, f. -ηθήσομαι and -ήσομαι, pf. πεφόβημαι, a. ἐφοβήθην, *to be frightened, fear, be afraid.*  
 φόβος, -ον, δ, *fear, fright.*  
 φοινίκεος, -εα, -εον, contr. φοινίκους, -ή, -οῦν (φοινιξ, *purple*, *purple.*)  
 φράζω, f. φράσω, pf. πέφρακα (§ 275), *to tell.*  
 φρέαρ, φρέατος, τό (§ 104. n.), *a well.*  
 φρουρός, -ον, δ, *guard.*  
 Φρυγία, -ας (Φρυξ), *Phrygia*, the large central province of Asia Minor.  
 Φρυξ, -υγός, δ, *a Phrygian.*  
 φυγάς, -άδος, δ (φευγώ), *an exile, fugitive.*  
 φυγή, -ῆς (φεύγω), *flight.*  
 φυλάττω, f. -άξω, pf. πεφύλαχα, *to guard, watch;* Mid., *to watch for one's own security, to be on one's guard against.*  
 φώνη, -ης, *voice, speech, sound.*  
 φῶς, φωτός, τό, *light.*  
 χαίρω, f. χαιρήσω, pf. κεχάρηκα (§ 267. 2), *to rejoice; farewell.*  
 Χαλδαῖος, -ον, δ, *a Chaldaean, or one of the Chaldaeī, a warlike people on the borders of Armenia.*  
 χαλεπαίνω (χαλεπός), f. -ανῶ, *to be or become angry.*  
 χαλεπός, -ή, -όν, *hard, difficult, harsh, cross, ferocious.*  
 χάλκεος, -εα, -εον, contr. χαλκοῦς, -ή, -οῦν (χαλκός, *copper, brass, brazen, of brass.*)  
 Χαλκηδών, -όνος, ή, *Chalcēdon, a city of Bithynia, at the mouth of the Thracian Bosphorus.*  
 Χάλος, -ον, δ, *the Chalus, a river of Syria.*  
 χαράδρα, -ας (χαράττω, *to furrow*), *ravine.*

Χαρμῖνος, -ον, *Charminus, a Lacedæmonian envoy, sent to the army by Thibron.*  
 χείρ, χειρός, ή (§ 123. γ), *hand.*  
 Χειρίσοφος, -ον, *Chirisophus, a Lacedæmonian, chosen commander-in-chief of the Greek army.*  
 Χερρόνησος, -ον, ή (χέρρος νῆσος, *shore-island*), *the Cherronese or Chersonese, a long peninsula upon the Thracian side of the Hellespont.*  
 χήν, χηνός, δ, ή, *goose.*  
 χιλιοι, -αι, -α, *a thousand.*  
 χιλόω (χιλός, *fodder*), f. -ώσω, *to feed or pasture horses, &c.*  
 χιτών, -ώνος, δ, *tunic.*  
 χιτωνίσκος, -ον, δ (dim. of χιτών), *a small or short tunic.*  
 χιών, -όνος, ή, *snow.*  
 χορεύω (χόρος, *dance, CHOIR*), f. -ένσω, *to dance.*  
 χόρτος, -ον, δ, *grass.*  
 χράομαι, f. χρήσομαι, pf. κέχρημαι (§ 284. 3), *to use, manage.*  
 χρή, f. χρήστε, impf. ἔχρην or χρῆν (§ 284. 4), impers., *it is necessary or proper, it must or ought to be.*  
 χρήζω (χρεία, *need*), f. -σω, *to need, desire.*  
 χρῆμα, -ατος, τό (χράομαι), *thing used; pl. goods, property, money.*  
 χρήσιμος, -η, -ον (χράομαι), *useful.*  
 χρόνος, -ον, δ, *time.*  
 χρύσεος, -εα, -εον, contr. χρυσοῦς, -ή, -οῦν (χρυσός, *gold*), *golden.*  
 χρυσίον, -ον (dim. of χρυσός, *gold*), *gold-money, gold.*  
 χώρα, -ας (χώρος), *a country, territory.*  
 χωρίον, -ον (dim. of χώρος), *a place or spot, esp. a fortified place, hold.*  
 χωρίς, *apart from.*  
 χώρος, -ον, δ, *space, place, district.*  
 ψευδής, -ές (ψεύδομαι), *false.*  
 ψεύδομαι, f. -σομαι, pf. ἔψευσμαι, *to falsify, lie, deceive.*  
 ψιλός, -ή, -όν, *bare; not covered with armour.*

ψῦχος, -εος, τό (ψύχω, *to cool*), *cold.*

ῳ.—1. ο, sign of address;—

2. subj. of εἰμί.

δόδε (δόδε), *thus, so.*

ἀμός, -ή, -όν, *cruel, savage.*

ἀνέομαι, f. -ήσομαι, pf. ἔώνημαι,

2 a. ἐπριάμην (§ 301. 8), *to buy.*

ὥρα, -ας, *hour, season, time for a thing.*

ὡς (ὅς, ¶ 63), *as; when; how; that, so that, in order that; w.*

numerals, *about; w. acc., as prep., to.* See §§ 601, 628, 640, 662.

ἀστάντως (ό αὐτός), *in the same manner, in like manner.*

ἀσπερ (ώς, πέρ, *just*, § 328. b), *just as, as.*

ἄστε (ώς, τέ), *so that, so as.*  
 ὥτις, -ίδος (οὐς), *a kind of bustard with long ear-feathers.*

ἀφελον, see ὀφείλω.

THE END.

To plot. Επιβολής.  
To advise Συμβολής

John S.

John S.

John S.

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